DAVIDS BLESSED MAN

or

A short exposition vpon ye first Psalme: directing all men the right way to true and Eternall happines.

Wherein ye estate of a godly and Religious man is fully described, As also ye condition of a wicked and vngodly man, both in this life and that wch is to come.

Wherevnto is added instructions for communicants.

The 4th Edition profitably amplified by the Author S. Smith, late of Prittlewell in Essex. Minister.

LONDON
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Iohn Okes
for Francis
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DAVIDS *Bleſſed Man:*

Or a ſhort Expoſition upon the firſt Pſalme, directing a man unto true and eternall happines.

Wherein the eſtate and condition of all Mankind is laid down, both for this Life, and that which is to come.

The Eleventh Edition profitably amplified by the Author *Samuel Smith*, late of *Prittlewell* in *Eſſex*, Miniſter.

---

1 TIM. 4. 8.

Godlineſſe hath the promiſe of the life preſent, and the life that is to come.

Printed at London by *I. Okes*, and are to be ſold by *F. Coules* in the Old Bailly. 1642.

To the Reader.

CHriſtian Reader, as it hath ever beene the practice of wicked men, to make their Proſperity n argument of Gods favour, reaſoning fter this manner: Is it likely that I hould enjoy ſo many bleſſings from God, if my converſation were not plea-ing in his ſight? &c. Not conſidering, hat theſe common gifts are given alike, oth to the godly man, and to the ſin-er: And that *Eſau*, though he was a han hated of God, yet enjoyed the fat-eſſe of the earth as well as *Iacob*.

So the Children of God, beholding the utward proſperity of the wicked, and heir owne miſerable condition here in his life, have hereby bin much troubled, nd have bin moved to call Gods judge-ents into queſtion, how it could ſtand with his Juſtice, that wicked men ſhould o abound in Wealth that rebelliouſly ranſgreſſe. This proved a ſore tempta-ion unto *David*, inſomuch that his ſteps ad well nigh ſlipt. And the ſame thing erplexed the Prophet *Ieremy*, that hee

was bold even to reaſon the caſe wi
God, ſaying: Wherefore doth the way
the wicked proſper? and why are they
wealth that rebelliouſly tranſgreſſe? Ma
ny of Gods ſervants are not a little a
fected herewith, not underſtanding t
reaſon, how the Lord will not ſuffer h
children in this life to goe unchaſtiſed f
their ſins, but thereby brings them to
greater meaſure of humiliation. As f
the wicked, the Prophet aſſigneth a re
ſon of their proſperity, namely this; th
thou muſt pull them out like beaſts f
the ſlaughter, and prepare them for t
day of deſtruction. This truth is mo
clearely ſet down in the 37. *Pſalme*:
portion whereof, I have handled in t
Sermon following. My deſire herein, is
comfort Gods people, that notwithſta
ding their preſent condition may ſeem
to be miſerable, yet the Lord doth ev
uphold his in time of greateſt dange
and of this they ſhall be ſure, that th
latter end ſhall bee peace. I wiſh th
comfort by it, and by all other ho
helpes. And ſo remaine,

Thine in every Chriſtian Office,

Samuel Smith.

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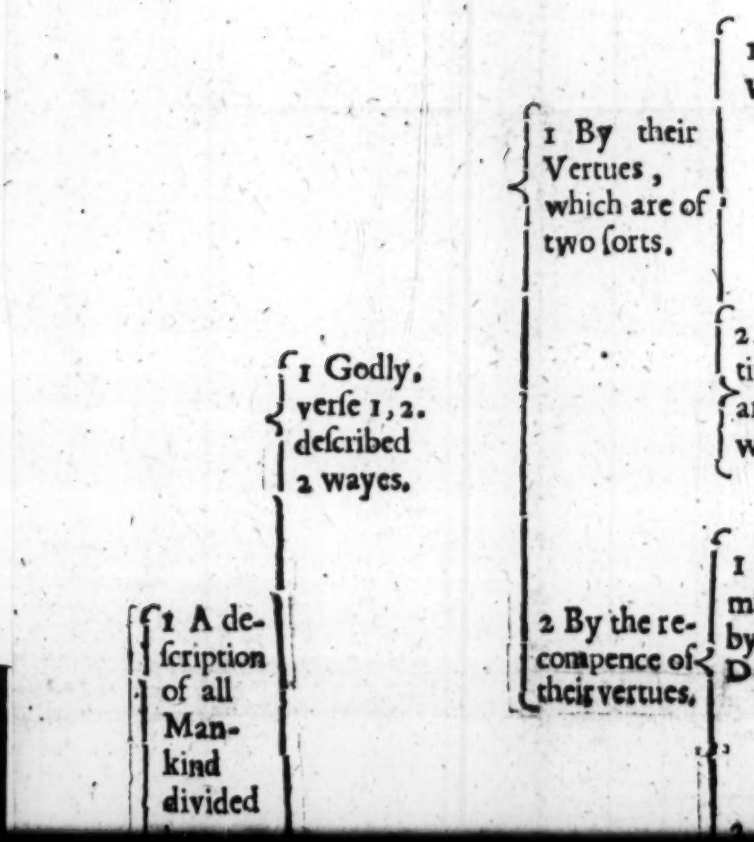
A sh

A ſhort view and Method of the
in this Expoſiti



f the firſt Pſalme, followed
oſition.

- 1 Negative, which are 3.
  - 1 *He doth not walke in*
  - 2 *He doth not ſtand in*
  - 3 *He doth not ſit in, &c,*
- 2 Affirmative, which are 3. likewiſe.
  - 1 He *Meditates much.*
  - 2 The *Obiect* of his Meditation, *The Law of God.*
  - 3 The time, *Day & night.*
- 1 By a ſimilitude, by a *Tree*, Deſcribed
  - 1 By the nature of it, *It is a Tree planted.*
  - 2 Property, *It bringeth forth fruite, &c.*
  - 3 Contrary property, *Her Leaves doe not fall.*
- 2 By the

The Pſalme hath in it two parts.

1 A deſcription of all Mankind divided into 2 tankes Verſe 1,2,3,4,5.

2 Wicked, who are likewiſe deſcribed 2 waies.

1 By their eſtate in this life 2 waies.
- 1 Generall
- 2 Particula

2 By their eſtate and condition in the life to come, two wayes.
- 1 *The*
- 2 *Ne*

2 By the recompence of their vertues.
- 1 By
- 2 By

2 The chiefe cauſe of the happineſſe of the one, and the miſery of the other, two wayes.

1 for the Godly, *The L righteous.*

2 For the wicked, ſet do by an indefinite ſenten

1 By a similitude, by a *Tree*, described
- 1 By the nature of it, *It is a Tree planted.*
- 2 Property, *It bringeth forth fruite, &c.*
- 3 Contrary property. *Her Leaves dee not fall.*

2 By the prosperous successe of all he doth.
- *It shall prosper.*

enerally. *It is not so with them.*

(winde, &c.

rticularly, *But as the chaffe which the*

1 *They shall not stand in judgement.*

2 *Neither be associates with the just.*

The Lord knoweth the way of the

set downe sentence.
- *The way of the wicked shall perish.*

A plaine

A plaine and familiar Exposition upon the first Psalme, first Preached, and now published for the benefit of Gods Church.

The First Psalme.

VERSE 1.

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sitteth in the seate of the scornefull.

CONCERNING the Booke of the Psalmes, it is an Epitome of the whole Bible, teaching us what we

are to beleeve and doe both t
God and man: in which we ma
as in a Glasse, most clearely be
hold the nature of Almighty God
his Wisedome, goodnesse, and me
cy towards his Church and Chi
dren; as also most notable spectacl
of his fearefull wrath and veng
ance against the wicked and un
godly.

If men would learne to pray un
God, and crave for any mercy an
blessings at his hands; Loe here
excellent plat-formes of true, heart
and earnest prayers: If men wou
give thankes for blessings received
or for judgements escaped, or fo
deliverance from wicked and un
godly men, here bee most worth
examples and directions. Againe,
men would finde comfort in temp
tation, trouble, and affliction, an
learne with patience to beare them
there is no part of the Bible mo
sweete and comfortable, than th
booke of the Psalmes: And there
fore it should bee our delight an
study

ſtudy, and wee ought to ſpend the more time in the reading, and in the meditating of ſo excellent and worthy a booke.

This Pſalme is ſet downe before the reſt, as a preface to ſtirre up every faithfull Chriſtian, to the diligent and carefull ſtudy of the holy Scriptures, and the bleſſed booke of God, as our Saviour ſaith; *Search the Scriptures, &c.* Becauſe that will bring a man to true happineſſe in the end; namely to know God to be his God; to know JESVS CHRIST, to know himſelfe, and to direct him in the narrow way which leadeth unto life eternall.

This firſt Pſalme is ſet downe without any inſcription, and therefore it is uncertaine by whom it was penned; whether by *David*, as moſt hold it was, or by *Eſdras*, who is rather thought to have gathered them together, and joyned thus in one volume or Booke, as now wee have them.

This Pſalme doth teach us theſe

Summe of the Pſalm

two worthy poynts; namely, how the Godly man lives and walkes in this world, what manner of life he leades on Earth, and alſo what happineſſe, and bleſſednesſe is reſerved for him in the life to come in heaven, ver. 1, 2, 3. The ſecond part ſhewes the contrary life of the wicked and ungodly, as alſo what fearfull vengeance and eternall judgements are prepared for them, *ver.* 4. 5.

And the parts of this Pſalme are two: In the former part is a deſcription of the contrary eſtate of the Godly man and the wicked man, namely, that the Godly man is certainely bleſſed, and the wicked man curſed, in the five firſt verſes. The other part ſhewes the chiefe cauſe of the happineſſe of the one, and the miſery of the other, *verſe* the ſixt: *Becauſe GOD knoweth*; that is, likes, loves, and allowes; yea doth bleſſe and poſper the way of the one: but hee hates, abhorres, and diſlikes the way of the other: and God doth curſe it, and make it moſt unhappy.

nd miſerable unto them: So that wee ee the ſumme of this Pſalme is this, hat thoſe are Bleſſed, whoſe way, hat is, whoſe life and converſation he LORD loves, likes, and allowes f, ſo as hee doth direct and bleſſe ; But the Lord allowes and takes are of the way of the righteous and odly man, therefore the godly man bleſſed.

Now ſeeing this is the maine ropoſition of this Pſalme, to prove hat the Godly are bleſſed: Therefore he Prophet doth firſt ſhew who bee uely Godly, as *Verſe* 1, 2. and then herein their bleſſednesſe doth conſiſt, *erſe* 2.

The godly man is deſcribed two ayes: Firſt Negatively, ſhewing hat he doth carefully ſhun & avoid, *er.* 1. Secondly, affirmatively, ſhewng what hee doth carefully embrace nd follow, *verſe*, 2.

Concerning the things which the odly man doth ever carefully ſhunne nd avoid, they are here laid downe bee three in number, by a moſt excel-

Three sorts of wicked men.

excellent kind of speech, laid down by way of graduation, wherein the Prophet shewes how men proceed by degrees to bee wicked, for there is an increase and proceeding in sin as wee may see in every step of this graduation; first, in the persons, secondly, in the manner, and thirdly in the fruite it selfe.

And indeede there is a variety and multiplicity of sinnes, and as they are divers, and of divers kinds, so the variety of number causeth a diversity of names; *The counsell of the wicked, the way of sinners; the seate of the scornefull*: For as one sayeth well there is a fruitfull crop of sinne, and there is none of the sonnes of *Adam* but may say with *Manasses* in his prayer. *I have sinned above the number of the sands of the Sea.*

First, (*Hee doth not walke in the counsell of the wicked*) where we see the persons are said to be wicked; the originall word signifieth, a man that is never quiet, but ever thinking of doing something that is evill, like

the raging Sea, whoſe mind is ever troubled and tempted with evill thoughts and perturbations. By Counſell hee underſtandeth heere the crafts, and ſubtleties of the wicked, by which they puſh themſelves forward, and laboar to draw others to the like, according to that of *Salomon*; *My ſonne, if ſinners intice thee, conſent thou not, if they ſay come let us lay waite for bloud, &c.* So that the Prophet meaneth here, that he is bleſſed that joyneth not himſelfe to commit ſinne with the ungodly, nor by himſelfe doth commit the ſame as ſinners doe. Pro. 40. 14 Pro. 1. 10.

The ſecond ſort of evill men, whoſe company hee doth avoid, are called *ſinners*; the word ſignifies, ſuch as not onely are naughty of heart, and being ſeduced by bad Counſell, live in ſin; but ſuch as delight in ſinne, and have in them a conſtant and ſetled purpoſe to live in ſinne.

The third ſort of evill men, whoſe company hee doth avoyd are called *ſcorners*. And they are ſuch kind of

wicked men, as being hardned in heart, doe still confirme themselves in their wicked life, and get such a habite and custome in sinne, that they shame not to make a mocke of God and all godlinesse, and even to bleare out the tongue at Religion, and christian piety: so that as they are wicked in heart, and lewd in life, so bee they also hardned and confirmed in both of them; for by *Seate* hee noteth the fellowship and society with the ungodly.

Psal. 24. 4. Their actions described.

Secondly, concerning the Action the first is, *to walke in the counsell of the wicked*: To walke, is to live and frame his life, to affect and approve of the waies and counsels of wicked men, neither will hee once listen, or lend his eare to the perverse and naughty counsell of ungodly men, much lesse, will hee bee brought to frame his life after their wicked waies.

The second Action or proceeding of a sinner is *standing*; as the former is in heart to like, love and approve

of the waies of the wicked, this is to obey them, and follow them into the ſame exceſſe of riot; So that the meaning of the Prophet is, that a godly man doth not like, love, nor follow that kind of life, or Converſation which wicked men doe uſe, and ſuch as bee given to ſinne; according to that of the Apoſtle, *Faſhion not your ſelves like unto the world*: but doth by all meanes poſſible ſhunne and avoyd it. Rom. 2. 12

The third evill which the godly man doth moſt carefully avoyd, is in theſe words, and *hath not ſate in the aſſembly of the ſcorners*: that is, will not bee familiar, and have acquaintance with ſuch as bee mockers of God, and all good duties; hee will not bee their companion, nor keepe them company, who doe onely profeſſe impiety, who make a ſcoffe at all Religion, ſcorne the Word of God, and contemne the ſervants of God: Theſe bee the three evills which the Godly man doth moſt carefully ſhun and avoyd.

In

In the whole wee may observe the wonderfull growth that sinne hath in the heart of a sinner, it standes not at a stay, but is ever growing and never suffers any Winter-tide of blasting, but ever prospers: It first beginneth in the heart of the sinner with a double walking, wandring as it were, up and downe, and being uncertaine what to doe; the next step that it maketh, is from *Walking* to *standing*, which signifies a determination after the former uncertainety, and where sinne is not stayed neither in the conception, nor Iam. 1. 14 in the birth, *When it is finished, it brings forth death*, ever ending in hardnesse of heart, obstinacy of mind, and obduracy of both. O that all wicked and ungodly men would lay this to heart, that making once shipwracke of faith and a good conscience, and wounding their soules by sinne: this spirituall disease of sinne growes daily to bee more incurable, and the more sinne groweth to a head, the more the Spi-

rit

it of God is quenched in a man, nd the worke of grace is diminiſhed. t behooves us all therefore to eepe a diligent Watch over our wne wayes, to cut of the occaſi-ns of ſinne, and to ſlay the be-mnings of iniquity; for a fire new indled may eaſily bee quenched; when the Ship beginnes to leake, it ay eaſily bee ſtopped; and at the rſt, ſinne and Sathan may eaſily be reſiſted, and wee may with the leſſe difficulty withſtand the force of it; whereas the more it is practiſed, the more the heart is hardned, and ſinne growes ſtronger, and the ſinner him-ſelfe weaker, according to that of the Prophet: *Can the Black-more change his skinne, or the Leopard his ſpots, then may yee alſo doe good which are accuſtomed to doe evill.* And ther-fore to this end the Lord laboured with *Caine*, to ſtoppe his ſinne in the conception, or at leaſt in the birth, when that hee ſaw that his counte-nance was caſt downe, and that hee had conceived ſome evill againſt his brother, Ier. 13.23.

brother, the Lord tells *Caine*. *If thou doest well, shalt thou not be rewarded if thou doest evill, sin lyeth at the door*; q. d. *Cain, Cain*, bee warned betimes ere it be too late, there is a reward that will follow thy righteous deeding, but if thou goe on to kill thy righteous brother, thou shalt find that thy condition will bee farre worse then now it is. This is the woefull and miserable condition of those that run from evill to worse, as it were adding drunkennesse to thirst, and be warning unto us, to take heede lest at any time wee give any entertainment to sin: *And so our last end be worse than the first.*

Math. 8.

The godly mans description, affirmatively.

In the second Verse the Prophet describes a godly man affirmatively, shewing what he doth most carefully embrace and follow: And as if he should say: Hee is a blessed man that abstaines from evill, if so bee withall hee delight to doe good; so hee doe willingly yeeld himselfe to performe obedience unto the will of God, and confirme all his thoughts words

ords, and Deeds, to the Will
f God.

Now the good things which he must
oe, are contained in two words, first
His delight must be in the Law of the
ord: Secondly, *hee must meditate*
herein day and night.

But his delight, that is, the Godly
nd upright man; who is truely hap-
y and blessed indeed, doth wonder-
ully love the *Law of the Lord*, that
s the Word of God, and that heaven-
y Doctrine, wherein is revealed the
Will of God, whereunto all our
houghts, words, and workes must be
confirmed, and which maketh
knowne unto us the way to eternall
life, and salvation.

Secondly, *In this Law hee medi-*
ates day and night: That is, the god-
ly man doth set his heart and mind
upon the word and doctrine of God,
so as he doth thinke often, and much
muse upon it; it is his daily medita-
tion, so as hee sets some time apart
every day to study it; both to learne
out of it how God must bee purely

wor-

worshipped, his owne Life ordered as also to learne thereby how to maintaine and keepe faith and a good Conscience before GOD and man. And thus the godly man is described by both parts of his life, his eschewing of evill, and his carefull and Religious performing of good duties.

Secondly, as we have seene a godly man described, so now followeth wherein the happinesse of this man consists.

The happine^ne of a godly manwherin it cousists.

This happy man is described two waies.

First, by a Similitude.

Secondly, by the prosperous and good successe of all he doth.

The happinesse of the godly man is described by a similitude, whereby a godly man is compared to a Tree, which Tree is described:

First, by the place, namely, that it is a tree planted, not of its owne growing. *By the water side.* Even by the fresh and springing Rivers, which is a resemblance of our ingrafting into

to Jesus Christ by faith, and the spirit of God; so as wee receive and draw juyce and nourishment from him continually.

Secondly, it is described by an effect; namely, *That it brings forth fruit in due season*. And this is a resemblance of our regeneration, or of our obedience, because the Godly man being ingrafted into Jesus Christ, doth by vertue of his Resurrection bring forth the fruite of faith and obedience both to God and man; *In due season*, that is, in time convenient, when it may best seeme for the glory of God, and the good of our neighbour. Psa. 62. 12. Mat. 7.

Thirdly, by a contrary property that *her leaves doe not fall*: that is in time of Winter and stormes, her leaves fall not: And this is a signe of our perseverance, that the Godly man is not offended nor daunted with crosses, persecutions, or afflictions, or any other Calamity whatsoever, but doth by patience possesse his Soule, and by Faith, wades as it were

were, throughout all these dangers.

Secondly, the happinesse of a Godly man is described by the blessed successe that God gives to all his affaires hee takes in hand; *he shall prosper*, because hee takes them in hand according to Gods Commandement, and in his feare, with prayer and calling on the name of the Lord, *Iosh.* 1. 8. to the glory of God, and the good of his neighbour.

Wicked described.

In the second part of the Psalme the Prophet describeth the most miserable and cursed estate of the wicked and ungodly, *verse* 4. 5. That it is cleane contrary, that as their waies and lives be contrary, so their reward is contrary.

The Prophet describing the cursed and miserable estate of the wicked, saith first, *It is not so with them*, that is, that wicked and ungodly men are in a farre contrary estate and condition; they cannot in any case be compared to a Tree that is planted by the Rivers of waters, that bring

forth

forth her fruite in due ſeaſon, and whoſe leafe ſhall not fall, neither doe they proſper in their Actions, neither doth GOD give ſucceſſe unto them.

But hee ſetteth out the curſed and wretched eſtate of all wicked and ungodly men, by a contrary ſimilitude, comparing them to chaffe, which the winde drives away: That is, even as chaffe hath no roote in the earth, and wanting all juyce and nouriſhment, muſt needes bee fruitleſſe and dry, ſo as the winde doth moſt eaſily ſcatter it away: Even ſo the wicked are not rooted nor grounded in Chriſt, whereby it comes to paſſe, they being utterly void of all grace of Gods Spirit, that they can bring forth no fruite of good workes, neither can they perſevere in time of temptation, whereby againe it comes to paſſe, that they bee carried away with every blaſte of vaine Doctrine, and with the leaſt ſtorme of temptation, and blaſt of adverſity, they are toſſed to and fro:

And when the winde of Gods judgements shall blow upon them, they are cleane scattered away. This is their estate and condition heere in this life.

And for their estate and condition in that to come, the Prophet layeth it downe likewise, *vers.* 5. In these words: *They shall not be able to stand in judgement*: That is, they shall not bee able to stand with comfort before the face of the Judge, but shall tremble and quake, as not being able to endure the angry countenance of the God of Heaven.

R v.6.13

Neither is this all, but they shall likewise bee severed and excluded from the blessed company of the godly: That as heere in this life they could not abide a godly man, but did hate him, persecute him, and shunne his company; So at the last day (so just shall their reward bee) that they shall bee separated from them; and as Goates cast on the left hand, there to remaine for evermore

Math. 25. 34.

n torments, which are eaſeleſſe and remedileſſe : *Neither the ſinners in the company of the juſt* ; that is, in the ompany of thoſe that be juſtified and reconciled to God in Jeſus Chriſt, which ſhall then inherite the Kingdome prepared for them.

Hitherto wee have opened the firſt part of the Pſalme, contayning the eſtate and condition of a godly and a wicked man here in this life, and in the life to come.

NOw followeth the ſecond part of the Pſalme, in the laſt verſe ontaining the confirmation of that octrine : And that our Prophet doth y ſhewing the efficient cauſe both f the happineſſe of the one ; and the iſerie and wretchedneſſe of the oer.

The ſecond generall part of the Pſalme.

The firſt efficient cauſe of the happineſſe of the godly man is in theſe words : *Becauſe the Lord knows the way of the Righteous*; That is, he likes oves, and approves of it, ſo as hee

doth direct and blesse it: And therefore it shall prosper.

And the cause why the estate of the wicked is unhappy, and *their way shall perish*, is, because the Lord doth not know their way: that is, hee taketh no delight in the way, or in the life of a wicked man; hee loves it not so as he should direct and prosper it: and therefore *it shall perish*.

And thus much for the meaning of the words: now let us come unto the Doctrines.

VERSE 1,

Blessed is the man that hath not, &c.

BLessed *is the man*, or *Oh* the *Blessednesse* of that man; or as it is in the Originall: *O the blessednesse of that man!* They seeme to bee the words of a man musing and meditating with himselfe, wherein mans blessednesse should consist, as if hee should say; some pronounce him blessed that is in honour: some count them

them bleſſed, that have abundance of riches: ſome that live in pleaſure; ſome place it in one thing, ſome in another. But *Oh the bleſſednes of that man* that feares the Lord that is truely religious; of the godly and Righteous man.

Hence wee learne this Doctrine that of all men under Heaven, the godly man alone is bleſſed, and the ungodly and wicked man is curſed. The righteous man a happy man in the ſight of God, when the wicked is wretched and miſerable. This doctrine is very apparent in the Word of GOD: it is the ſcope and drift of the whole Scriptures, to prove this one point. That the godly man is bleſſed, and the wicked man is curſed. *Bleſſed is the man that feareth the Lord. & delighteth in his commandements. Bleſſed are they that be upright in their way, & walk in the law of the Lord. Bleſſed are they that keepe his Teſtimonies, and ſeeke him with their whole heart.* Againe, *Bleſſed is the man whoſe iniquity is forgiven, and whoſe*

Doct 1. The godly man alone is bleſſed.

Pſal. 1. 12.

Pſ. 119 1.

Pſalm 52

Pſalm 57.

whose sinne is covered. Blessed is he to whom the Lord imputeth no sinne and in whose spirit there is no guile. Read the seven and thirty Psalme, which seemeth to be penned on purpose, to confirme the everlasting trueth of this Doctrine. That the godly are blessed, and the wicked are cursed: and this blessednesse of theirs doth not reach onely to this life, but also
1 Tim. 4,8 to the life to come, according to the word of the Apostle; *Godlinesse hath not only the promise of this life, but also the life to come.* Yea, if we observe the method which the Spirit of God taketh in the course of the whole Scriptures, it shall make this Doctrine so much the more apparent unto us, that is, that whersoever there is a comfort laid downe in the Word, the same comfort is still restrained to the godly: As that of the Holy Apostle Saint *Paul* in the eighth Chapter and first verse of his Epistle to the *Romans*: *There is no condemnation*; A marvellous comfort to heare that wee are freed from the

heavy

heavie and grievous curſe which wee had incurred by reaſon of ſinne: yet leaſt the wicked ſhould preſume hereby, and take it unto themſelves, unto whom in no wiſe it doth belong: The Apoſtle reſtraineth the comfort in the ſame verſe, *to them that are in Chriſt Ieſus*: and leſt men ſhould deceive themſelves, to take this comfort to themſelves, unto whom it doth not belong, hee marketh them out, as it were in their fore-heads, ſaying; They are ſuch *as walke not after the fleſh, but after the Spirit.* The like of *David*, *Lord who ſhall enter into thy holy Tabernacle? &c. He that hath cleane hands and a pure heart, &c.* Pſal. 15.

Beſides, none are bleſſed but ſuch as bee in the favour of God, as the Prophet *David* ſaith, *in thy favour is life*, ſuch as be reconciled to God in Jeſus Chriſt. As for ſuch as be out of his favour, they bee curſed and miſerable, be they what they will be; Now onely the godly man that is humbled, that is ſanctified, that is

borne anew, is hee alone that is in the favour of God; therefore onely the godly man is blessed.

Object. Wherein stands the blessednesse of Gods children, or a godly and a righteous man?

Answ. I answer in this, that a godly man that is humbled for his sins, is now reconciled to GOD, so as God the Father becomes his Father, adopts him to bee his childe, loves him, and delights in him as his childe; *Behold what love hath the Father given us that wee should be called the Sonnes of God:* And hereupon come the amiable and Love-titles that Christ giveth unto his Church; *open unto me my Sister, my Love, my Dove, my undefiled.* Great are the affections of fervent love that Parents beare towards their children, which none can expresse but they that feele; and yet all their love is nothing in comparison of the love of GOD towards his Children; this the Prophet teacheth, *Can a woman forgot her Childe, and not have compassion on the Sonne of her*

Wherein the godly man is Blest.

1 Cant. 5. 2. Psal. 105 12, 13. Deut. 7. 6. Psal 91. 1 2, 3.

Esa. 49. 15

her wombe, yet will I not forget thee.

Another part of the happinesse of a godly man doth consist in this, that hee hath assurance of the pardon of his sinnes, that they are all done away, and shall never bee laid to his charge, but are washed away in the blood of JESUS CHRIST according to that of the Prophet *David*, *Blessed is hee whose wickednesse is forgiven.* Psal. 32 1. Act. 3. 26.

Hee hath all his sinnes Originall and actuall, with the guilt and punishment belonging unto them, freely and fully forgiven unto him: And all the Righteousnesse of CHRIST freely and fully imputed unto him, and so GOD is reconciled unto him, and approveth him as righteous in his sight: And thus the Apostle reasoneth: *Herein was the love of GOD made manifest amongst us, because GOD sent his onely begotten Son into the world, that wee might live through him: Heerein is that love that wee loved God, but that he loved us, and sent his Sonne to* Rom. 8. 1. 1 Pe. 2. 24. Rom 4. 5. 2 Cor. 1 9. Rō. 8. 33.

be

be a reconciliation for our sins.

Another part of the happinesse of a godly man doth consist in this, that hee hath peace of Conscience, whereas the wicked and ungodly man hath a dead and sleepie Conscience, or else an accusing conscience. *There is no peace to the wicked saith my God:* But the godly man that is reconciled to God in Jesus Christ, hath the free pardon of all his sinnes, hee hath sweete peace of Conscience, which doth not accuse, but excuse him to GOD, yea, hee hath exceeding great joy in the Holy Ghost, that hee knoweth his sinnes are pardoned, according to that of the Apostle; *The Kingdome of God standeth not in meate and drink, but in righteousnesse, peace, and joy in the* HOLY GHOST. And indeed whom should he fear, or where-of should he be affraid? God is become his Father, the Angels are become his attendants, they pitch their Tents round about them, and have a charge of them: the Saints of Hea-

Esay. 57.

Pax est hereditas Christianorum: Aug. serm. de temp.

Perfecta & absoluta cujusq; excusatio testimonium conscientiæ sine, Bern.

ven

ven and earth are fellow brethren, the creatures of Almighty God are their friends yea, their ſervants to doe them good all their dayes.

The divell, nor all the power of darkneſſe ſhall not hurt them: *For Chriſt hath ſpoyled Principalities and powers, and hath made ſhew of them openly and hath triumphed over them upon the Croſſe*; yea, that which is more, the LORD Ieſus Chriſt (to whom all judgement is committed) is become their Lord and Saviour: *that they ſhall never come into condemnation, but ſhall paſſe from death unto life.*

Pſ. 37. 25. Pſa. 34. 7. Pſ. 91. 11. Hoſ. 2. 18. Col. 2. 15.

Ioh. 5. 24

Laſtly, the Godly man is aſſured that the Kingdome of Heaven, and eternall life belongs unto him, and that hee ſhall bee partaker of eternall glory, life, and ſalvation, and ſhal live in the preſence of God the Father, the Sonne, and the Holy Ghoſt for evermore; and this aſſurance in the Godly, is no preſumption, but faith; but every Godly man hath in him the Spirit of grace and adoption;

Non arrogantia eſt, ſed fides, &c. Aug. *ſerm.* 8.

tion; and hee that hath the Spirit of adoption, knowes that hee hath it, and is able through the same Spirit to say; *I live, and Christ liveth in mee:* This was in *Iob* when he said, *I know that my Redeemer liveth, &c.* This was in St. *Paul, I am perswaded that neither heighth nor depth, &c.* In these and the like Priviledges stands the happy and blessed estate of GODS children.

Gal. 2. 20
2 Cor. 13. 2

Rom. 8:

Vse 1. The Use of this Doctrine is most excellent, for seeing the Priviledges of Gods Children are so great and so excellent, that therefore they must needes bee most happy and blessed: For howsoever the World accompts them miserable, grinning at them with their teeth, nodding at them with their heads, hissing at them with their tongues, and every way most contumeliously reproaching them with their words; yet wee see heere how deare and precious they are with God, and in the reputation of IESUS CHRIST, who bought them at a price, and redeemed

1 Pet. 1. 18.

med them even with his owne blood. *Behold what love the Father hath given to us, that wee ſhould bee called the Sonnes of God: And for this cauſe the World knoweth you not, becauſe it knoweth not him.* God is become their Father, the Son their redeemer, and the Holy Ghoſt their ſanctifier, the Angels their attendants, the Scriptures their Evidences, and the Sacraments, Seales unto the ſame: This the Apoſtle teacheth when hee ſaith, *All things are yours, and yee Chriſts, and Chriſts Gods*: they are bleſſed then that are thus reconciled to God in Ieſus Chriſt; they are bleſſed that have their ſinnes pardoned, and not imputed unto them, they are bleſſed that enjoy this ſweete peace of Conſcience, and joy in the Holy Ghoſt: they are bleſſed that have attained to this aſſurance, that the Kingdome of Heaven, eternall life and ſalvation ſhall bee their reward: But the godly man is partaker of all theſe, what then ſhall hinder his happineſſe? 1 Cor. 3. 2

This

Three sorts of men confuted.

1 Voluptuous.

This serveth then to confute three sorts of men: First the Voluptuous man, who placeth his felicity and happinesse in delights, pleasures, sports, and pastimes; hee loves, and likes them above all other things, and most eagerly doth hunt after them: This appeared in that rich man in the Gospell, who bad his soule eate, drinke, and bee merry, as if there were nothing else to be looked after, or as if mans chiefe felicity did consist in these things. And this was the case of *Solomon* in the dayes of his vanity, untill he saw that all was but in vaine. Let us then be carefull we bee not deceived with these sinfull pleasures of this life, as to thinke therein wee are happy: but let us take heed unto this hook of Sathan, lest wee bee taken within his snare. It is written to the everlasting commendation of *Moses*, that he refused to be called the Sonne of *Pharaohs* daughter, and chose rather to suffer adversity with the people of God, than to enjoy the

Luke 12.

Rom. 4.15 Eccle. 1.

Heb. 11.24

pleasures

pleaſures of ſinne for a ſeaſon, eſteeming the rebuke of Chriſt, greater riches then the treaſures of Egypt: for he had reſpect unto the recompence of reward.

2. Ambitions.

The ſecond ſort of men here reproved are the ambitious, that make honour and preferment their God as if mans chief felicity did conſiſt in that; this is their care and ſtudy, how to climbe up to preferment like *Abſolom*, that ſought to ſteal the hearts of his Fathers Subjects. And *Achitophel* that was ſo proud that he could not endure a man in favour but himſelfe: And therefore when he ſaw *Huſhaies* counſell received, and his rejected, went and hanged himſelfe. Heſt. 4.3. So proud *Haman* was ſo vexed with *Mordecay*, that hee could not bee quiet till hee had wrought his owne deſtruction, and the reaſon of all is this, proſperity puffeth up and ſtealeth away the heart of man making a man both to forget GOD and himſelfe; and therefore proſperity is a very dangerous and ſlippery eſtate, 1 Tim. 6.9

and

and howsoever it bee much desired and admired, yet it is full of dangers, and hedged in with many perils: and howsoever many are drawne away from GOD through persecution and affliction, yet prosperitie is more dangerous, for by it many more are drowned in sensuality, and even lulled asleepe in carnall security.

3. Covetous.

The third sort of men heere reproved, are the covetous Cormorants of the world, such as make *Gold* their GOD, love it, and delight in it more than GOD, as if their cheifest happinesse did consist in the multitude of their riches: whereas indeede godlinesse alone hath the promise of this life and that which is to come. And of all other Sinnes our Saviour gives this caveat against this sinne saying; *Take heed and beware of covetousnesse*, and this is that which the prophet *David* doth pray against, when hee saith; *Incline my heart unto thy Testimonies, and not unto covetousnesse*. Hereunto agreeth that exam-

Coles. 3.

Lu. 12. 15.

Ps. 119. 36

1 Ioh. 2. 15

example of the Apoſtle, *If any man love this World, the love of the Father is not in him.* So then, whether we conſider that covetouſneſſe is the root of all evill, or that there is a flat oppoſition betweene GOD and the world, we muſt hold this as an evident truth, that there is no bleſſedneſſe to be found in them. Mat. 24.

Vſe 2. This may ſeeme to prove that curſed, yet common opinion of the World; namely, that of all men the godly man is moſt miſerable. We ſee heere, that the LORD himſelfe doth proclaime from Heaven, that hee accounteth the godly man a bleſſed and happy man; but yet the world, that is, wicked men in the world, judge and deeme the Godly man wretched and miſerable; ſuch a man as truely feareth GOD, hates all iniquity, diſliketh lewde company, makes Conſcience of good duties, as to pray in his family, to inſtruct his Servants, and Children, is diligent and carefull to frequent Sermons; this

man is an Owle amongst Birds whooted at, and pointed at, me reproach him, and of all men he is most contemned: But as *Paul* saith, thus it must bee, wee are brought upon the Stage: Wee are made a gazing stocke to wicked men, and accounted as dung for Christs sake.

Vse 3. This may serve to stoppe the mouthes, that say, and thinke it is in vaine to serve the Lord, that it is lost labour to be religious: that there is no good got by hearing of Sermons and leading of a godly life: It is, and hath ever beene the cursed thought of mans heart to thinke so, as in the

Mal. 3 14. time of the Prophet *Malachy*: *It is lost labour to serve the Lord, and what good comes there by serving of God?* So in these daies it is cleare, men thinke it is in vaine to be Religious, to live godly, and in all things to labour to keepe faith and a good Conscience before GOD and men: But it is manifest here, that it is not

Note. in vaine to serve GOD: nay, it is

tha

that alone that brings a man to happinesse and true comfort here, and an Eternall measure of Glory in the world to come: and withall, this may serve to comfort every poore child of God against all the discomforts and discouragement of the word by Sathan and his cursed instruments: namely, that howsoever thy estate be never so poore in this world, and subject to never so many afflictions and troubles, yet if thou be a godly man, certainely then thou art *Blessed*: Thou that art in Gods favour, thou that art reconciled to God in Jesus Christ, and hast thy sins and offences pardoned, eternall life belongs unto thee; and therefore feare not, be not any whit discouraged, hold out unto the end, certaine it is thou art a *Blessed man*; and in so doing thou shalt have a Crowne of life. Heb. 11 24 12, 13.

Hence we learne, that as many as desire to bee truely happy and blessed, may here behold the way to be happy and blessed. Wouldst thou be truely happy and blessed *Vse* 4.

here in this life, and hereafter
the life to come: would'st bee assure
that thou art the childe of God,
his favour, reconciled unto him
Jesus Christ, wouldst thou be assur
of the salvation of thy Soule? O
labour then to become a godly a
a Religious man, repent of thy s
past, amend thy life, walke befo
God in new obedience, labour
keepe faith and a good Conscienc
hate every evill way, cleave unto t
Lord, delight in his Word, let it
the joy of thine heart; then certain
thou shalt bee blessed and happy f
evermore.

Vse 5. To conclude, if the godly man
blessed, then the wicked man m
of necessity be cursed: If the est
of the righteous and religious m
bee so comfortable and blessed, th
the estate of the wicked and ungod
must needes bee miserable and cu
Deut 28.1 sed, according to that of *Moses* un
the Israelites, *If thou wilt not obey th*
voyce of the Lord thy God, as indeed
obedience is farre from a wicke
man.

man, howsoever he may come with *Pauls* painted Sacrifice, what follwes: *Thou shalt bee cursed in body,* Isa. 11. 21. *and cursed in soule, &c.* Againe, *thou hast destroyed the proud, and cursed are they that erre from thy Commandements.* And this misery of a wicked man doth consist in these things especially.

Wherein the wicked are cursed.

First, that hee can have no assurance that hee is the childe of God, that he is reconciled to God in Jesus Christ, or in his favour; nay, hee may assure himselfe, that he is out of his favour, and that God hates him as his enemy, and that he will manifest his wrath and displeasure upon him, by plaguing him here in this life. and by damning him for ever in the life to come.

Yea the Lord beginnes that condemnatory sentence in the heart of a wicked man in this life: For every sinne which a wicked man doth commit, there arise many times within his Conscience accusing thoughes: And there is also a sen-

tence within him given out against him presently after he hath committed sinne; there is a sentence within him gone out against him: by themselves judgement is gone out against themselves; which sentence albeit the wicked and ungodly man doth not marke, yet the voyce of his owne disordered affections crying out so loud, that he cannot heare this voice of his owne Conscience accusing and condemning him: (yet many times in this life affection is silent, as to *Balthazar* and *Iudas*, and then the conscience doth pronounce sentence against him with a shrill voyce. If every wicked and ungodly man would judge himselfe by Gods Law, he should escape the judgements of God hereafter: *Ieremiah* doth advise us to try our selves, and search our own hearts and examine why the plague, famine or the sword is sent amongst us; for this we must know, that every calamity is a punishment sent from God for sinne: *Now if a mans conscience condemne him, God is greater than*

Dan. 5.
Mat. 27.
Ioh. 3. 24.

his conscience and will much more condemne him) but assuredly in the day of judgement it will cry aloud in the eares of the Lord, against the sinner for judgement and vengeance. And this is not the least misery under which the wicked man remaines, being out of Christ.

Secondly, hee can have no assurance that his sinnes be pardoned, but rather may bee assured, that his sinnes stand up in account against him, and that hee shall bee condemned for them. For it is that prerogative which belongs onely to the godly man, to have his sinnes *covered*. Even the *Blessed man*: But as for the wicked and ungodly, the Lord is farre from justifying them; but their sinnes remaine yet in GODS Booke of account, and shall assuredly one day bee laid to their charge, when the booke shall bee opened, and their horrible sinnes made manifest to the whole world, even to men and Angels; even these their most secret sinnes, which no

Rev. 20. 13

Ps. 32. 1 2.

they have committed never so closely in the darke, shall then come to light, and they shall not have so much as one Figge-leafe to cover their nakednesse, or one friend to speake so much as one word to the LORD Chiefe Justice of Heaven and Earth, but their owne Consciences, being as a thousand witnesses against them, they shall then bee held even speechlesse; and the Lord will manifest upon them the fiercenesse of his wrath in that day.

Esay 57. Thirdly, hee can have no peace of Conscience. *For there is no peace to the wicked.* But alwaies carries about him an evill Conscience, that will never give him rest, but is as the flashings of Hell-fire unto him; or else hee hath in him a dead and sleepy Conscience, seared as it were with an hot Iron, that hee feeles not the weight and burden of his sinnes: Which judgement is no way inferiour to the former! Oh miserable then is the state and condition of the

wicked

wicked, that have no true peace in life nor death, nor after death: For the LORD himselfe at the last shall be a Judge and a witnesse against them, *Moses* and the righteous servants of God shall be as witnesses against them, yea the dust of their feet that brought the glad tidings of peace shall witnesse against them, the stones of the field, the posts of their Houses, this moth-eaten Garment, all shall come in against them to hinder their peace with God: And their owne consciences, will they; nill they, shall cry aloud and say, *Righteous art thou O Lord, and true are thy judgements.*

Mal. 3. Iohn 5. Ioh. 24.2. Iam. 5 3.5

Fourthly, hee can have no hope nor any assurance that hee shall bee saved, but is either carried away with a carnall perswasion or presumption, (which will deceive him in the end) their Consciences being seared; or else most justly feare that they shall be damned, their Consciences being awake. Now then if this be the fearefull, and most woefull estate

estate of all wicked men that live in sinne without repentance, who then would live in such an estate of life to gaine a Kingdome, in so great danger of eternall death and damnation every day they arise? Why doe not such repent and turne unto God, that so they may be saved?

Fifthly and lastly, if a man be out of Christ, unregenerate, let him abound never so much in wealth, live in honour, bath himselfe in pleasures, yet remaining still in his sins, he can take no sound comfort in any of these; *For to them that are defiled and unbeleeving is nothing pure, but even their mindes and consciences are defiled.* Tit. 13. Their sweet savours and pleasant drinkes are gall and worme-wood, their delicate fare is poyson, their costly apparrell is menstruous cloath, and their life a death; and they shall one day answer for every bit of bread they have eaten, as theeves & usurpers of those things that are none of theirs, for of proper right they belong unto the godly man: and thus have wee briefly

briefly ſeene wherein the wicked man is curſed and miſerable.

That he doth not walke in the counſell of the, &c.

HEre the godly mans vertues be firſt ſet downe by a Negative conteſtation in theſe words, *He that walketh not in the counſell of the wicked*: Out of which we may obſerve that there is a counſell of the wicked: And this is either private amongſt themſelves, or elſe publicke with others.

The counſell of ſinfull and wicked men, which is private in themſelves, is a rumination, or ſome other preparation in every wilfull and intended ſin: And hence it is that the Schoolemen affirme, that *Conſilium actus, exitus*, muſt concurre in every wilfull intended ſinne: And this is very apparent by the example of *Iezabel*, that when ſhee perceived the King to bee ſo heavy for that he could not get the vine-yard of Righ-

Doct. There is a counſel of the wicked as of the godly.

1 Reg. 21 10.

teous

teous *Naboth*, ſhee counſelled with her-ſelfe what ſhe might doe, to the end ſhe might obtaine it, and at laſt determined to write to the Gover-
2 Sam. 12. nours of the City in *Ahabs* name, to proclaime a faſt, and to cauſe *Naboth* to be brought forth before the Aſſembly, and ſtoned to death. This is cleare againe by the example of *David*, when he walking upon the roofe of his Palace, had caſt his eyes upon the beauty of *Bathſheba*, he did firſt take this counſell within himſelfe concerning an enquiry what ſhe was; ſecondly ſent Meſſengers unto her to move her to lye with him: And laſtly committed the act it ſelfe. This might be further cleared by the example of *Cain*, *Iudas*, and all to confirme the truth of this point unto us.

Beſides this private, there is a counſell of the wicked publicke
Mich. 6. 16 with other, as in the dayes of *Omri*, when cruell and wicked Statutes
1 Reg. 12. 28. were made againſt the Lord and his people. So in the dayes of *Ieroboam*, how

how did hee take counsell, and at last concluded to make two Calves for divine worship, the one whereof hee set at *Bethel*, the other at *Dan*? And in the dayes of *Nebuchadnezzar* what a Decree was gone forth by the King, the Lords, and Nobles, touching the worship of the golden Image that was set up in the plaine of *Dura*, in the Province of *Babylon*? So in the time of our SAVIOVR CHRIST, under the New Testament, the Jewes had agreed together, that all that confesse Christ should bee excommunicated: And forbad the Disciples from Preaching any more in his Name. And also in their counsell was our Saviour CHRIST condemned to death.

Dan. 3. 1.

Ioh. 9. 22

Acts 4. 18

Math. 26. 66.

And the reason is cleare for the further manifestation of the truth of this point: For as no man doth gather Grapes of Thornes, or Figges of Thistles; so what other fruite can bee expected from such an unsavory roote, whose very *mindes and*

Reason.

Tim. 1. 13

and consciences are defiled; but that all their whole consultations and actions should bee imputed unholy and uncleane.

Vse Hence then we may observe that the Doctrine of the Church of *Rome* touching this point is most false: *That Generall Counsell cannot erre.* But we have cleared this before, that they may erre, and doe erre; for what should I speake of the second *Nicene Counsell*, which set up Idolatry, and gave bodies to Angels and the soules of men: Counsell therefore have bin misled, and may erre,

Now the Prophet proceeds further to shew who is a godly man & what his properties and teacheth us in these words, that the first step and entrance to the leading of a godly life is to renounce the counsell and company of lewd, wicked and ungodly men: whence we observe this Doctrine.

Doct. 2. The occasions of sin are to bee avoyded.

That hee that would preserve himselfe from sinne, must carefully avoyd all the occasions thereof: The Wise-man teacheth this Doctrine,

That

That he that walketh with the wise, shall be wiser, but a companion of fooles shall be worser. This doth appeare by the example of *Ionathan*, who by the friendship and familiarity which hee had with *David*, changed his life to better; whereas *Salomon* by society and conjunction with the Idolatrous wives fell into Idolatry; and *Rehoboam* by walking with his young Counsellours, and following their advice, became worse and worse: If then we would avoyd evill, we must beware of all occasions, and no occasions more dangerous than evill company: every man therefore must take heede to himselfe, and beware how hee joyneth himselfe with acquaintance with all men indifferently, least by their meanes hee be corrupted. For every man by nature is like dry wood, which is apt to kindle soone as fire is put to it: So, give a man the least occasion, and presently hee yeeldeth to sinne: There needes not indeede any Divell to tempt us, but let the least occasion that is, be offered

Pro. 1. 13.

1 Reg. 12.

Mecum est quicquid mihi nocere potest Bernard. *me.* 11

offered unto us, and straite way man becommeth a tempter unto himselfe: And this is that which the Iam. 1. 14. Apostle saith, *Every man is tempted when he is drawne away, and enticed by his owne concupiscence.* The enemy by which we are overcome, is in our owne bosome, that is, mans naturall corruption, which is fuell for the kindling of the fire of Sathans Gen. 36. temptations: This appeares in *Eve*, the mother of us all, in the first transgression: First, shee saw the fruite; secondly, she conceived a liking of it: Thirdly, she desired it: Fourthly, she eate of it. *Dinah*, the daughter of *Iacob*, wandring abroad, laid her selfe open unto sinne, and so fell, which might have beene prevented, had shee avoyded the occasions thereof.

And *David*, a man after Gods owne heart, having set open the casements of his soule, his eyes, (by the which the Divell did easily winde himselfe into his heart) and behold 2 Sam. 11. *Bathsheba* washing her selfe, but by

and

and by he luſted after her, ſent for her and lay with her: So violent is mans corrupt nature in comprehending every occaſion that might draw him to ſin, It is therefore a point of great wiſedome to diſcern betweene the deceite of ſinne, under the fruite of ſinne before it bee committed. Oh flattering enemy! in the action of committing ſo ſweete as poyſon, after it is committed a biting Serpent: It comes to a man with a ſmiling countenance, as *Ioab* unto *Amaſa*, *Art thou in health my friend*, but withall ſtrikes him to the heart, and wounds him unto death. 2. *Sam.* 20.

This Doctrine ſerveth for the reproofe of thoſe who are ſo farre from the avoyding of the occaſions of ſinne, as they doe freely and of their owne accord, ſeeke and follow after them, they will not tary with *Ioſeph* till they bee tempted by others, but they ſeeke all occaſions, and watch all opportunities to tempt others; Never ra- *Vſe* 1.

offered unto us, and straite way man becommeth a tempter unto himselfe: And this is that which the Iam. 1. 14. Apostle saith, *Every man is tempted when he is drawne away, and enticed by his owne concupiscence.* The enemy by which we are overcome, is in our owne bosome, that is, mans naturall corruption, which is fuell for the kindling of the fire of Sathans Gen. 36. temptations: This appeares in *Evah*, the mother of us all, in the first transgression: First, shee saw the fruite; secondly, she conceived a liking of it: Thirdly, she desired it: Fourthly, she eate of it. *Dinah*, the daughter of *Iacob*, wandring abroad, laid her selfe open unto sinne, and so fell, which might have beene prevented, had shee avoyded the occasions thereof.

And *David*, a man after Gods owne heart, having set open the casements of his soule, his eyes, (by the which the Divell did easily winde himselfe into his heart) and behold 2 Sam. 11. *Bathsheba* washing her selfe, but by

and

and by he lusted after her, sent for her and lay with her: So violent is mans corrupt nature in comprehending every occasion that might draw him to sin, It is therefore a point of great wisedome to discern betweene the deceite of sinne, under the fruite of sinne before it bee committed. Oh flattering enemy! in the action of committing so sweete as poyson, after it is committed a biting Serpent: It comes to a man with a smiling countenance, as *Ioab* unto *Amasa*, *Art thou in health my friend*, but withall strikes him to the heart, and wounds him unto death. 2. *Sam.* 20.

This Doctrine serveth for the reproofe of those who are so farre from the avoyding of the occasions of sinne, as they doe freely and of their owne accord, seeke and follow after them, they will not tary with *Ioseph* till they bee tempted by others, but they seeke all occasions, and watch all opportunities to tempt others; Never ra- *Vse* 1.

venous beast did more eagerly pursue the prey, then some doe hunt after the occasions of sinne: which is madnesse with a witnesse, as if the flesh were not prone enough of it selfe unto that which is evill, but that paines must bee taken to helpe it forward to sinne. Oh then, how carefull ought wee to bee to watch over our wayes, and to avoid all the occasions of sinne: Counterguard thy heart (saith *Solomon*) and keepe it with watch and ward; looke unto the casements of thy soule, thy eyes and thy eares: Pray with *David*, *Lord turne away mine eyes from beholding vanity*, make a covenant with them with *Iob*. What folly, nay what madnesse is it then in them that dare come into any company, that dare looke and pry into the company of a woman, as though they were so strong, that they were out of all danger to sinne; But art thou more holy or strong than *David*, *Peter*, &c. If not, thou mayst fall.

Pro. 4. 2.

Ps. 114. 37
Ecc. 9. 4.

Iob. 31.

Vse 2. Let all godly men and women take

take heed, let them feare themſelves and doubt the worſt. *Bleſſed is the man that feareth alwaies, but hee that hardeneth his heart ſhall not proſper*: Wee muſt at all times have eſpeciall regard to the heart, or elſe wee cannot ſtand; Such and ſo many are the aſſaults that Sathan doth lay againſt our ſoules, this is that wholeſome counſell that the Apoſtle S. *Peter* doth lay downe unto us, who was both acquainted with the frailty of mans nature, and the malice of Sathan, when hee ſaith, *Bee ſober and watch, for your adverſary the Divell, &c.* Where hee joyneth unto Sobriety Watchfulneſſe; for though a man bee never ſo ſober, yet if he do not watch withall, and that againſt the occaſions of ſinne, he is eaſily made a prey to Sathan; And for want of this care and watchfulneſſe, many of Gods Children have been overtaken, and have fell into many horrible and grievous ſinnes, which they could not ſo eaſily have done, had they beene watchfull, 1 Pet. 5. 8.

over their owne affections. And thus much for the first Doctrine in the description of a godly man, hee must carefully avoid all occasions of sinne.

That doth not walke in the Counsell of the wicked, &c.

HEre the Prophet *DAVID* shewes who is a godly man, and what bee his properties. First (as we have heard) he avoides all occasions of sin: so now in the second place the counsell and company of lewd, wicked, and ungodly men: A godly man, and such an one as shall be truely happy and blessed indeed, doth distaste and dislike, yea, utterly renounce and abhor their society and company, their counsels and consultations, so as he doth shun and avoid them as dangerous and infectious: from whence wee gather a second point of Doctrine.

That

That men must carefully shunne and avoid the company of the wicked, it is very apparent; if they themselves will not bee defiled with them in abhomination: for that rule of *Salomon* wil stand, *he that toucheth pitch shall be defiled.* Bad company is exceeding pernicious and hurtfull, either to disswade from that which is truly good, or to perswade to that which is naught and wicked. *David* maketh it the marke of a true member of the Church. *That in his eyes a vile Person is contemned.* And the Apostle willeth all Christians, who looke for glory through Christ, that they would have nothing to doe with the unfruitfull workes of darkenesse. And againe. This indeede is *pure Religion and undefiled, to keepe our selves unspotted of the world.* This the Apostle S. *Paul* urgeth, *Be not unequally yoaked with Infidels, for what fellowship hath righteousnesse with unrighteousnesse?* It is the exhortation of *Salomon: Forsake the wicked and yee shall live, Ioseph* no sooner in the Court of *Pharaoh*

Doct. 2. We must shun the company of wicked men. Nu. 31:6. 2 Sam 10. 3,3. Ma. 16,8. Acts 13. Psalm 15 Tit. 2 12. 2 Cor. 6. 14.

raoh, but quickly learned to swear by the life of *Pharaoh* and we know that it was in the common Hall, amongst the servants of the high Priests, that *Peter* had learned to curse and to sweare, It were no lesse then treason in a subject to live in friendship with one that is a professed enemy to the King. Much more is it treason in the subjects of the King of Heaven to haue society, with the wicked: and this is observed to bee the fault of *Iehoshpat*. *that he would helpe the wicked, and loue them that hate the Lord.* Such are even odious unto God, as *David* saith, *Thou hatest all them that worke iniquitie.* Besides, their company is exceeding dangerous, for the wrath of God hangeth over the head of the ungodly. This we may see in *Lot*, who in the fruitfulnesse of the place was drawne to live in *Sodome*, whe re the men were wicked: So when they were taken prisoners, *Lot* was taken prisoner with them; And had not the Lord beene exceeding mercifull unto him, hee

Psal. 5. 5.

Gen. 19.

hee had perished with them in the generall overthrow of that City. And this was the voyce of God from heaven concerniug *Babylon*, *Gee out of her my people, that yee bee not partakers of her sinnes, and that ye receive not of her plagues.* And this was the cause the Lord gave so straight a charge to the people of Israel, that they should have no dealing at all with the inhabitants of the land of *Canan, Thou shalt make no covenant with them, nor with their Gods: neither shall they dwell in the land, lest they make thee sin against me, neither shalt thou make any marriages with them, neither give thy daughter to his sonne, nor take his son to thy daughter, for they wil cause thy son to fall away from me, and to serve other gods.* And how true this threatning from the Lord was, the event maketh it manifest; for they neglecting this commandement from God, *Wee are mingled amongst the heathen, & learned their works*, as *David* saith; and wofull experience doth prove this to bee true of many,

Rev.18.4.

Ex.23.32

Deut 7.2.

Ps.106.35

who have sometime beene indifferently conformable to good duties, afterwards falling into wicked and lewd company, have beene corrupted and grow dissolute: Oh what stumbling blockes are such into a man for the performance of any good duty. This did *David* know full well when he said, *Away from me yee wicked, I will keepe the Commandements of my God*: Insinuating thereby, as may easily bee gathered, that hee could not set himselfe to the performance of any holy duty, as hee ought so long as such wicked company were about him. Yea, it hath been a griefe unto the godly to have beene in the company of ungodly persons. As *Lot* living in *Sodome*, when he saw their filthy abhominations. *...t vexed his righteous soule.* And this was it that made *David* bemoane his estate in the time of his banishment, when he was constrayned to abide amongst the uncircumcised people, *Wo is me that I remaine in Mesech, & to dwell in the Tents of*

Psal. 119. 115.

1 Pet 2. 7.

Kedar

Kedar: My ſoule hath not long dwelt among thoſe that bee enemies unto peace. By all this that hath been ſpoken it doth appeare, that godly and vertuous men who ſhal be happy and bleſſed indeede, do carefully ſhunne and avoid the lewd company of the wicked.

This Doctrine in the firſt place doth ſerve to reprove all ſuch as are careleſſe of their company; That can uſe as much familiarity, and ſhew as good a countenance to the worſt, and make them as welcome as the beſt, bee they what they will be; Papiſts, or Atheiſts; yea, let them be as prophane as *Eſau*, hee is notwithſtanding for their company, but by this meanes they doe little thinke that they doe hazard both faith and a good conſcience, and cauſe the godly themſelves to ſuſpect them, that they are prophane. And indeede it cannot bee otherwiſe, but if they themſelves did make any conſcience of ſinne, they would likewiſe make conſcience of the occaſions of ſinne, where- *Vſe.* 1.

whereof what can bee worse than lewd company, who are ready to make a mocke at every good duty, and whose nature is to have other men to *runne in the same excesse of riot* with themselves? yea, when a man or a woman hath some good things in them, as to love the Word of God, to like of Gods faithfull Ministers, to delight in prayer, &c. In comes a wicked man, and breathes out his poyson, seeking by bad counsell and lewd perswasions to disswade them, and draw them back: Oh you love the Minister too much, hee will make you precise, you neede not to take such paines, but take your liberty; what need you bee affraide of them? Oh when such wretches step in, and thus powre out their lewd counsells and perswasions, what doe they else but draw men to perdition, especially when they doe deale with such as be young Christians, but comming on in the wayes of godlinesse. And when they speake that to great personages, who by nature are most inclined

1 Pet. 4. 4.

clined to liberty, O what lets are to a young Christian in the way of godlinesse!

Note. And when the Lord leaves a man or a woman to listen to such cursed councell, it is a great signe that the Lord loves them not. So it is said that the Lord left *Absolom*, that hee should not receive the good counsell of *Achitophel*, because the LORD would destroy *Absolom*. So it is said of *Rehoboam*, that he listned onely to the counsell of his young men, because the Lord would bring his judgements upon the house of *Solomon*.

Vse 2. This should admonish all men to take heede of such kind of men, as the very limbs of the Devill, and the messengers of Sathan, who seeke to draw men from God, and from Jesus Christ, and from a godly life; to stop our eares at their lewd and damnable counsells, not to heare them, nor to listen to them: yea, if it lye in our power to remove them, and to banish them our presence as the greater enemies

enemies of our soules, and the messengers of the divell, seeking to pervert and poison our poore soules, to put our mouths out of taste, and to make us dislike those that are sent of God, who ought to bee most deare unto us. It will bee heere objected, whether it bee not lawfull upon some occasion to bee in their company, or to have dealing with wicked men? *Answer.* In some case it is lawfull, as thus; First, that it be onely for necessiity: as that wee cannot avoid it, in ordinary matters of this life, unlesse we should goe out of this world: Secondly, that we have a due calling thereunto: Thirdly, that we bee not silent at the committing of sinne, but that ever wee shew our dislike of their vaine courses and lastly, that we labour with our selves to be grieved at their sinnes, as *Lot* was at the *Sodomites*.

Object.

Answer.

In the Counſell of the wicked, &c.

HEre the Originall word ſignifies ſuch wicked men as are never quiet in their mindes, but evermore muſing & deviſing ſome miſchiefe: which they may utter and practice as occaſion ſerves.

And in this, note the very property of a wicked and graceleſſe man: Hee is never at reſt, but ſtill plotting and deviſing ſome miſchiefe againſt God or good men: This we may ſee by divers examples, *Achitophels* counſell was eſteemed like as one had aſked counſell at the Oracle of God: The like we may ſee in *Herod* when he heard of the birth of CHRIST as of a new borne King: What policy did hee uſe to deſtroy the Saviour of the world? the Scribes and Phariſees, how carefully did they conſult and take counſell together againſt Chriſt to put him to death; yea they brake their ſleepe about it. When the Iewes could not endure *Ieremy*

Doct. 3. Wicked men are ever deviſing of miſchiefe

2 Sam. 16

Math. 27.

Math. 26.

Ier. 18. 18

to

to preach plaine, and to tell them of their sinnes, they therefore by and by say thus, *Come let us devise and imagine some mischiefe against the Prophet of the Lord, let us smite him with the tongue. Let us take no heede, nor*

Hester 3. *give any care to his preaching.* So *Haman* deviseth how to put *Mordecay* and the Jews out of favour, by devising a most vile accusation. So *Doeg* that black mouth'd dog, devised how

1 Sam 22. 9 to accuse *David to Saul.* So those wicked Rulers did devise to invent some mischiefe against *Daniel.* And

Dan. 3. the Prophet *Michai* sheweth, that it is an olde practise of the wicked man, to devise wicked things. In the Primative Church the enemies of Gods children, that persecuted the Christians, devised this shamefull slander, that they worshipped an Asses head, &c. So in these dayes it is manifest, that the Devill stirres up wicked men to accuse Gods children, to devise slanders and false accusations against them: The Devill hath one *Doeg* or other to accuse *David*

to

to *Saul* to thruſt him out of his favour, and to bring him into diſgrace: And when as they ſaw nothing juſtly againſt them, then they beginne to deviſe how they may raiſe up ſome falſe report or other, to ſmite them with their tongues.

And the reaſon of this is, becauſe they are fooliſh and ignorant: For they not knowing the Lord, nor underſtanding his wayes aright, but being in this reſpect worſer then the Oxe that knoweth his owner, and the Aſſe that knoweth his Maſters Cribbe, (as the Lord doth complaine of them) they cannot but doe as St. *Paul* did in the time of his ignorance, even oppoſe themſelves againſt God and his children. And for this cauſe the Lord doth make his moane for the fooliſhneſſe and ignorance of his people, as of the Wel-ſpring of all their rebellions againſt him, in theſe words: *For my people are fooliſh they have not knowne me they are fooliſh children, and have none underſtanding: They are wiſe to doe evill, but* Eſay. 1. 2.

but to do well they have no knowledg.

Vse 1. Seeing we are taught here, what is the nature of wicked men, namely that they have in them a restlesse desire to peruert the wayes of the godly, and to desire some mischiefe: This must teach us first of all to deale wisely and warily with them: least wee bee corrupted by them: We are here set as upon an hill, or a stage, and professing Jesus Christ, a small spot will be seene in our Garment. It behooveth us therefore to bee as wise as Serpents, and as innocent as Doves; to the end wee may stoppe the mouthes of gainesayers, and cut off occasions from them that seeke the occasion. And to this end wee must evermore bee mindefull in our prayers, to pray unto God to bee deliuered from them: for unlesse we be armed from above, we shall easily be overtaken by their assaults, and through the coruptions of our owne hearts, which are prone to all sinne, they deale warily and circumspectly, they worke by

Ma. 10. 16.

by all meanes to pervert our wayes and to make us two-fold worſe than themſelves, the child of Sathan. How much more carefull ought wee to bee to prevent them? which we ſhall doe the better by ſhunning the occaſions of ſinne.

Secondly wee are taught heere that if wee labour to bee the Diſciple of CHRIST, and to bee bleſſed) what entertainment whee ſhall finde in the world; namely, to have wicked and ungodly men to ſtand in our way and hinder us, as they did ſtand in Zacheus way when hee went forth to ſee CHRIST. If thou bee once in Gods preſence, and doeſt beginne to call upon him for mercy, they will rebuke thee as they did the poore blind man in the Goſpell: If thou bee ſicke yea, dead in treſpaſſes and ſinnes, and Chriſt doth beginne to come home to the houſe of thy ſoule to heale thee, and to raiſe thee up from the death of thy ſinnes, they will ſtop his paſſage and enterance in, if poſſible they can:

Vſe 2.

Luk. 19. 3

Lu. 18. 39

can: As they did when Christ came to the Rulers daughter which was dead. But as Christ turned them out of doores, saying, *Get ye hence*: So must thou shake them off, and not communicate with flesh and bloud, in matters that concerne eternall life and the salvation of thy soule: For if thou doe, thou canst never be saved: Neither must we looke after the love and liking of the world, nor hang upon men for their applause and favour, for where there is not the feare of God, surely such men are most unconstant in their waies, turning upon every small occasion, yea, and the love and favour of such men must needes be bent towards the worst, seeing themselves are bad, and set themselves in no good way: Remember what Christ said unto his Disciples: *If ye were of the world, the world would love his own; but because ye are not of the world but I have chosen yee out of the world, therefore the world hateth you.* Wherefore as they that run at Tilt, looke not to the vul-

Mat. 9. 23.

Ioh 15. 19

gar

gar people what they ſay. but to the Judges: ſo care not thou for the world, but looke ever what the Judge of Heaven and Earth doth allow and approve of.

That hath not walked in the counſell of the wicked. By *Counſell* he heere meaneth the ſubtilties and crafts of the wicked, by which they puſh themſelves forward, and labour to draw others to be like unto themſelves, according to that of *Solomon: My ſonne, if ſinners intice thee, conſent not unto them.* From whence wee gather a fourth point of Doctrine. Prov. 111

Doct. 4. To give evill counſell is an horrible ſinne.

Namely, that it is a moſt horrible and grievous ſin to give evill counſell. To commit ſin, is that which highly offends the Majeſty of God, and draweth downe upon us all puniſhments, both temporall & eternall; but to counſell others to commit ſin, is the very heigh of ſin.

This is noted in the Scripture to be the ſinne of *Iezabel*, who was a furtherer of *Ahabs* wickedneſſe: for 1 Reg. 21 7

when hee could not by any Lawfull meanes attaine the Vine-yard of *Naboth*, shee said unto him, *Doest thou sway the Scepter, rule the Kingdome, and manage the State? Arise and eate bread, I will give thee the Vineyard.* This was the counsell of *Achitophel* unto *Absolom*, fearing his reconciliation to his father *David*, and therein his owne just confusion, hee gives such counsell whereby he might take away all hope of agreement: *Goe into thy Fathers Concubines, which he hath left to keepe the house, and when all* Israel *shall heare thou art abhorred of thy father the hands of all that are with thee shall bee strong.* This is likewise set downe by *Solomon* in the *Proverbs*, where he expresseth the sinne of seducers; saying *Come with us let us lye in wait for the bloud of the Innocents, we wil swallow them up alive, like a grave even whole as those that go down into pit: cast in thy lot amongst us, we wil al have one purse, their feet run to evill, and they make hast to shed blond.* And this

2 Sam. 16. 21.

Pro. 1. 11.

this doth appeare in the brethren of *Ioſeph*, when they purpoſed the overthrow of their brother: *Come* (ſay they) *let us ſlay him, and caſt him into ſome pit, and wee ſhall ſay a wicked beaſt hath devoured him.* And this apred to be the malice of the High Prieſts and Elders of the people, who moved the people to deſire that *Barrabas* might be delivered, rather than CHRIST, and perſwaded *Iudas* for a ſumme of money to betray him: Inticed the Souldiers with a great ſumme of money, to noiſe it abroad that his Diſciples came by night and ſtole him away while they ſlept. All theſe teſtimonies and many more, may ſerve for the confirmation of this Doctrine that it is a moſt horrible and grievous ſinne to give evill Counſell.

Gen 37. 10.

Mar. 5. 11.

Mat 28. 12

Seeing that it is a moſt great and grievous ſinne to give evill counſell, this teacheth us our duty: That whenſoever they ſhall ſet upon us, to draw us away from GOD, that wee be carefull that wee conſent not

unto them: It is not enough for a man to ſay, alas, I deviſed it not, neither am I the firſt that have committed the like; for this ſhall excuſe no man, that hee was not the Author of an evill: For ſurely, if it be ſo great a ſinne to ſeduce, it is no leſſe ſinne to be ſeduced, and GOD will one day finde them no leſſe guilty, but ſhall partake with them of the ſame puniſhment. If a man ſhould have about him a great ſumme of money, or other treaſure, and ſhould willingly and wittingly put himſelfe into the company of Theeves, and will be drawn by them out of the way: were this man to bee pitied if he ſhould loſe all that hee had? Even ſo it is with a Chriſtian, that doth carry daily about with him a rich Treaſure, his Soule and Conſcience, which hee muſt keepe unſpotted of the world; if he liſten to the Charmes of the wicked, and will be drawne out of the way of Gods Commandements, to commit ſinne, and to make ſhipwracke of faith

faith and a good Conſcience: Is it not juſt with God, that this man ſhould periſh for the ſame? So then wee ſee it ſtandeth us in hand to beware of conſenting to ſin, and counſelling others to commit ſinne: For if wee give our conſent unto them, we are partakers with them in their wickedneſſe, and ſhall be ſure one day to have ſhare with them in their puniſhments.

Secondly, ſeeing the giving of evill counſell is ſo evill a ſinne, both in him that doth counſell another, as alſo in him that conſenteth unto it, both then wee muſt carefully ſhun and avoyd: yet this is not all, but wee muſt alſo ſeeke for the ſociety of the godly, that all our delight may be in them: Wee muſt by all meanes joyne our ſelves in friendſhip with them, and make much of their aſſemblies: *For with the upright thou ſhalt learne to be upright*: This *Solomon* teacheth us, *He that walketh with the wiſe, ſhall be wiſer*: It is indeede a rare thing to finde a man

Vſe 2.

Pro. 31. 20

that will counsell others to follow godlinesse, and therefore such as doe are much to be respected; love him as the dearest friend that will direct thee in the wayes of salvation, and be a guide unto thee in the path that shall leade unto life. Let it be farre from thee to be ashamed to follow the counsell of such as are discreete and godly: it is not materiall who they be, whether our superiours, or equalls, or our inferiours; for the Counsellour is not so much to be regarded as the Counsell. If it be holy just and good, receive it as from God, who thus speaketh unto thee by his servant: If it be evill, reject it as comming from the Devell, who speaketh by his instruments.

That hath not walked, &c.

THe last thing that we have now to consider out of the first part of the description of a godly man, is this

this, *Hee hath not walked, &c.* By walking, the Prophet *David* here meaneth (according to an uſuall Metaphor in Scripture) a common uſuall courſe of a mans behaviour, or their ordinary trade of life. And the word which is here uſed, is rendred in a Tenſe, or Time, which in the owne tongue noteth a continuance of walking, even all the dayes of their life: For otherwiſe who can ſay his heart is free, but that at ſome time or other, the Counſell, or bad example of the wicked hath prevailed with him? but that is not meant here in this place; when a man hath with-drawne himſelfe from their lewd converſations, and betaken himſelfe to the waies of GODS Commandements. From whence wee gather a two-fold Doctrine: Firſt that the fals, ſlips, and infirmities of Gods children are many and great, which many times they fall into, and yet cannot properly be ſaid to *walke in them*, becauſe they riſe daily out of the ſame. And ſecondly,

condly; *That to walke*, it is said of the godly, in respect of Gods Commandements, because as it is in the second Verse, *There is their delight.*

Doct. 5. The falls of the godly are many.

It is most true, that there are the seedes of all sinne whatsoever, naturally rooted and inbred with us, which if they be not prevented, are ready to breake out upon any occasion that shall be offered: And howsoever the godly doe desire to please God, and endeavour to serve God in truth and sincerity of heart, yet they doe often stumble in their race, through the burden that presseth downe, and the sinne that hangeth on so fast. This truth is confessed by *Solomon* in his worthy prayer at the Dedication of the Temple: *If any man sin against thee (for there is none that sinneth not,) if he turn again with all his heart, &c.* Againe, *what is man that he should be cleane, and hee that is borne of a woman that hee should be just?* Againe, *All are gone out of the way, they are al corrupt; there*

1 Reg. 8. 46.

Iob. 15 14.

Psal. 14.

is

is none that doth good, no not one. Pſal. 14. Moſt woefull and fearefull was the fall of *David*, as the Scripture hath recorded it. It may ſeeme very ſtrange that a man as *David* was, even after Gods owne heart, could poſſibly fall ſo farre as hee did: For if wee conſider the circumſtances and degrees of his ſinne, it will appeare, that (finall impenitencie excepted) a reprobate could ſcarce commit a greater; For firſt hee committed Adultery with *Vriah's* Wife, when this was done, hee glavereth and flattereth with the Womans Husband, and bad him goe home to refreſh himſelfe with his wife, thinking thereby to father the baſtard on him: When this ſucceeded not, he went further, and unto his Adultery hee added murder, that hee might beare as the griefe of it in his heart, ſo the ſhame of it in his fore-head; And in this hee wrought worſe than *Iezabell*, for hee makes *Vriah* the meſſenger to carry the letters for his owne execution. What ſhall I ſay of 2Sam. 11.

Noah,

Noah, of *Lot*, *Peter*, &c. I need not to stand on this Doctrine, seeing wofull experience in all the godly doth prove it to be true.

Vse 1. It may teach us that wee be not too rash in judging and condemning our Brethren; We see by this that hath beene delivered, that the deare child of GOD may fall most grievously and lowly, and yet be restored againe to the favour of God, because hee doth not walke on in sinne, as the wicked doe. But whensoever through the temptations of Sathan, or the frailty of his owne flesh hee falls into sinne, forthwith with *Peter* he goes out of that sinne, and weepeth bitterly for the same. And therefore as Saint *Iames* saith, Chap. 4. vers. 12. *Who art thou that judgest another man?* Wee may not set bonnds and limits to Gods mercy, to say that any shall finally be damned, howsoever a man may be in the state of Damnation for a time, this were to sit in Gods Chaire: Let us all acknowledge our selves

to

to be but men, and let none uſurpe the authority of Gods judgement. Let us therefore conſider what wee our ſelves are, before wee caſt our eyes upon other men; for they are the moſt ſharpe and ſevere Judges of their brethren, that forget their owne infirmities: And I doubt not but all the Children of GOD doe know by experience in themſelves, how hardly ſinne is ſubdued and maſtred in them; How many ſighes and groanes it requireth, how many prayers and teares it doth coſt them: What a ſtriving and ſtrugling they have within themſelues to keepe it under, and yet for all this it is very hardly ſubdued: So that the knowledge of our owne weakeneſſe, and unworthineſſe muſt arme us with meekeneſſe towards our brethren.

Vſe 2. By the rule of this Doctrine we are admoniſhed, to be very wary and circumſpect over our ſelves: Did *David* fall? did *Lot*, *Noah*, *Peter*,

Peter, &c. fall? Oh! whither shall wee fall if GOD doe but a little leave us to our selues? Who dare presume of his owne strength and worthinesse, when such worthy pillars as these have beene shaken? Yea, the lamentable shipwracke of such men as these may make us to feare a Tempest before it doe come. It is the Divels crafty councell and subtill policy, to make us over-weene our selves, and to make us boast and presume of our selves. For the Divell doth know full well, that this lifting of a man up, is the very next way to tumble and throw him downe as *Solomon* saith, *Pride goeth before destruction, and an high mind before the fall: Prover:* 16. *ver.* 18. And therefore acknowledging our owne want of strength, and our owne inability to stand without the assistance of Gods spirit, let us not bee *high minded, but feare. Rom.* 11.20. And thus wee have seene that the falls and slips of Gods children are many and great, which notwithstanding

ſtanding cannot hinder their happineſſe, becauſe they walke not in them: that is, they make it not their continuall practice to live and delight in ſinne.

Now wee are come to the ſecond, which doth note unto us that the godly man, who ſhall be truely happy and bleſſed indeede, is farre from making his life a life of ſinne, as that hee doth rather in the whole courſe of the ſame, *walke* with GOD in obedience.

Doct. 6. A godly man doth ever walk with God.

For therefore indeede is our courſe of new life compared to a *way*, to ſhew that the godly muſt alwaies bee walking in it, from the beginning of their courſe unto the end of the ſame. It was the commendations of *Enoch* and *Noah*, that notwithſtanding the dayes and times wherein they lived were dangerous, yet *they walked with God*: That is, they conſidered more the Commandements of God, what hee had appointed, than what was practiſed

Gen. 5. 22. 6. 7.

étised; and desired rather to bee approved of GOD through their obedience, than through their disobedience to purchase the favour of men: It was the charge given by
Gen. 17. 1 GOD unto *Abraham, walke before mee*: That is, let it ever be thy care, that seeing I am present every where, and privy to all thy Counsells, that thou walkest as in my sight. And this was the best testimony that *Salomon* could give of his Father *David, that hee walked before*
1 Kin. 38 3 *God in truth, and in righteousnesse.* Yea, this did minister comfort to godly *Ezechias*, when he thought he
Esay 3. 13 should dye: *Remember O Lord that I have walked before thee in truth*: And to this agreeth that of the Apostle
Phil. 3 12. *Paul, Who forgat that which was behind and endeavoured himselfe to that which was before, and followed hard towards the marke, to the price of the high calling of GOD in IESVS CHRIST.* He was not like unto a vaine and foolish man, who running in a race, will be ever and anon

anon looking backe to ſee how much ground hee had riddie; but his eye was alwaies upon the marke or goale, to conſider how much hee had to runne, how farre off hee was from perfection and what hee had more to doe in his Chriſtian courſe, that hee might finiſh the ſame with joy. It is the end that makes all; *He that ſhall endure to the end, ſhal bee ſaved.* Our Saviour ſaith not there, that hee that endureth for a ſeaſon, but he that continueth to the end; not every one that fighteth, but he that overcommeth, ſhall receive a Crowne of life: Theſe examples doe ſhew us how the godly have walked. And theſe and the like precepts teach us wee ſhould walke ſo as in the end we may bee bleſſed.

Mat 24.

1 Cor. 9. 24
Rev. 2. 7
Rom 13. 12
1 Pet. 1. 9.

Hence wee are taught this leſſon, that wee muſt never bee weary of wel-doing, ſeeing that perſeverance onely hath the promiſe of reward; wee muſt not depart out of the Egypt of ſinne, and then with the *Iſraelites* and with *Lots* wife looke

Vſe 1.

backe to the *Sodome* of their sins, but remember that thou owest unto GOD all thy dayes: *The Trees planted in the Lords house, bring forth fruite in their age:* And they which doe not so, *shall be hewne downe, and cast into the fire.* It was the commendation of the Church of *Thyatira*, *That her workes were more at last than at first.* A reproofe of their folly, who having kept the path of Righteousnesse for a time, doe after walke in no good way, but thinke with one jumpe to leape into Heaven with a *Lord have mercy on me* at the last: But know O thou vaine man, that thou must walk in the way; that is, thou must use all good meanes for the attaining of life and salvation, thou must heare the Word diligently and carefully, pray, read, &c.

1 Thes. 3. 13.
Psal. 92. 13
Mat. 3. 10.
Rev. 2. 19.

I doubt not but the serious thinking upon this, that God challengeth every day at our hands, yea, all the dayes of our life to be spent in his service, will reforme many corrup-

ruptions in us: For alas, the care of the moſt is how they may keepe credit with men, though they purchaſe Gods diſpleaſure, which will then ſtand ſuch in little ſtead, when all things ſhall come to receive their due tryall: *Even every work done in the body, whether it be good or evill.* And thus much for the firſt part of the deſcritipon of a godly man Negatively: *He doth not walke in the counſell of the wicked.* 1 Cor 5.10

Nor ſtand in the way of ſinners.

THat is, a godly man doth not ſettle himſelfe to live as wicked men doe, nor frame his life after their lewd example; where we are to obſerve two points: Firſt, that there is a way of ſinners, in which the ungodly ſtand. Secondly, that the godly ſtand not in it. The ſecond part of the deſcription of a godly man negatively.

Firſt then, that there is a way of ſinners, in the which they ſtand and

liue it is very apparent, called in the Scriptures by diuers names; as by the name of the way of the vngodly: *The Lord knoweth the way of the righteous, but the way of the wicked shall perish.*

Doct. 1, Wicked men described.

It is termed an *euill way*. *The way of lying*. *A wicked way &c.* And by these wayes wee are still to vnderstand the course of life and conuersation of the wicked: wherein wee are taught this Doctrine, that notwithstanding all the meanes that GOD and man doth vse to the contrary, the wicked man will still persist and goe on in sinne, which is here vnderstood out of the word *stand*. This appeareth in the example of *Cain*, albeit hee were admonished and reproued of God for his wrath and malice conceiued against his brother, yet for all that *Caine* will please himselfe in his owne way, and neuer rest till hee have shed the innocent bloud of his owne brother. This is seene likewise in the example of the old World, when

Gen. 5. 6.

when the Lord ſaw that the wickedneſſe of man was great, and all the imaginations of the thoughts of his heart were onely evill continually, and how they pleaſed themſelves in his way, the Lord ſtirred up *Noah* the preacher of righteouſneſſe, who warned them from God; yet they would continue ſtil in their owne *wayes*, giving themſelves to nothing but eating and drinking, and all exceſſe, till the flood came and ſwept them cleane away. This is cleare likwiſe by the example of *Pharoah*, on whom all meanes were aſſayed for his converſion: for what could the Lord doe unto him that he did not? He ſent *Moſes* and *Aaron* unto him, warning him from God to let the people of *Iſrael* goe; and to that end ſent judgment upon judgment, one upon the neck of another even ten in number; yet for all this, *Pharoah* choſe rather to continue ſtill in his owne way, and would none of the Lords. So it is that ſaying of *Solomon*: *Bray a foole in a morter, yet will*

Gen. 6 5.

Ex d. 9. 19

P o. 27. 22

nat his fooliſhneſſe depart from him. And no marvaile, for the ſpirit of ſlumber hath ſo covered their eyes, that they cannot ſee; and their hearts are ſo poſſeſt with ſpirituall fornication, which makes them thus to goe a whooring from God, even haled with the fury of their owne affections, ſnared of the Divell, and taken of him at his will: O miſerable and unhappy condition! Fearefull is the woe that lyes upon all thoſe that thus walke in their owne waies. For moſt certaine it is, that they who are Chriſts *have crucified the fleſh with the affections and luſts*, ſo far, as that they have made choiſe of the Lords *way*, howſoever many times they may ſtumble and fall in walking therein. But of the wicked it may truely be ſaid of them, *the way of peace have they not knowne.*

Act. 7. 51.
Eſay. 6. 3.
Ez. 13. 3.

Vſe 2. Wee heard before, that wee ought not to proceed ſo farre with any, as to judge of their finall eſtate and condition; for that were to ſit in Gods chaire, and to take his office upon

upon him. Yea to ſay of ſome, that they are in the ſtate of Damnation, and (unleſſe they repent) ſhall periſh for ever, doubtleſſe this is not unlawfull: for as love bids mee not to determine too ſoone, ſo not to be abuſed too late. God bids mee looke upon the tree, and judge of the fruite. I may ſay, thou art in the ſtate of Damnation, for I ſee thy Heart through thy hand: But whether thou ſhalt finally be damned, there I leave thee: for God may have mercy upon thee upon thy laſt repentance. I may come to a Tree, and ſay, *Here is little fruit*; or *here is no fruit*, or, *here is bad fruit*: but I cannot ſay, *Never fruit grow on it more*. But alas, alas, this is not all; this is not all that wicked men are thus diſcovered to men, but that the Lord will find them out, and give them their portion in the Lake of fire. And indeede, this is that that ought to be a terrour to all the wicked and ungodly to conſider: that as their hearts are hardened, and their conſciences

feared, so the plagues and punishments of God attend upon them. *If thou walke stubbornly against me, and wilt not obey me, I will bring seven times more plagues upon thee, according to thy sins.* Let us all then, as we tender the salvation of our own soules take heede unto our paths, that wee stand not in the way of sinners, that we sinne not with delight and deliberation, it is the very brand of a reprobate, and such alone as God hath forsaken, *Take heed therefore that there be not in any of you an evill heart to depart from the living God.* And thus much for the first point of Doctrine; that there is a *way of sinners*, in which the wicked walke, which leadeth unto death.

Lev. 26.

Doct. 2. A godly man sins not with deliberation.

The second point of Doctrine that doth now offer it selfe to our consideration, is this, that a godly man doth not settle himselfe to live as the wicked doe, nor frames his life after his lewd example, which is here meant, when the Prophet saith, *He doth not stand in the way of sinners* yea

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it is altogether impoſſible for a godly man, and one that is truely regenerate, and to have in him a full purpoſe to ſinne, and to live in ſin with deliberation, & to delight in the ſame. For a purpoſe to live in any knowne ſin is a ſigne of a *wicked man, and a graceles heart*: as when a man is told of his ſin, of his ignorance and careleſneſſe of Gods ſervice, praying, hearing &c, yet ſtill he will be careleſſe and negligent in the ſame. So when a man is reproved for his ſwearing, yet ſtill will ſweare; when a man is reproved for prophaning the Sabboth, yet will prophane it: when a man is reproved for his *uncleaneſſe, drunkenes, malice, &c.* and yet for all that, will continue in thoſe ſinnes. Surely this purpoſe to *ſtand in the way of ſinners*, is a fearefull ſigne of a wicked man, and is far from a godly man, and one that is truely ſanctified, which ſhall be bleſſed for evermore. It was a wicked ſpeech of a curſed wretch, *I know not the Lord, neither will I let the children of Iſrael goe.* This was the caſe of thoſe

Exo. 5. 12.

those rebellious Jewes spoken of by
Ier. 44. 16 *Ieremy, we will not heare, nor doe, but as we list. & as we have done.* And this
Mar. 6. 20 was that which made the case of *Herod* so fearefull, that notwithstanding hee heard *Iohn Baptist* willingly, and did many things at his request, all which were good things in him, yet for all that hee would not leave his adultery; but continue in it: Which purpose to sinne of all things is farre from a godly
1 Ioh. 3. 9 man, as Saint *Iohn* saith, *Hee that is borne of God sinneth not*: that is with whole consent, both in part & man being partly flesh, and partly spirit, as hee is regenerate, sinne proceeds not from him, but as hee is flesh. As for the wicked, it is not so with them: for it is meat and drinke to a wicked man to doe the workes of the Divell. It is worth even our best consideration what is said of the A-
Act. 9. 1. postle *Paul*, that hee once *Breathed out threatnings and slaughter against the Disciples of the Lord.* But when was this? Even in the time of his ignorance

norance: but afterwards he preached the same Gospell which before hee persecuted, and laboured ever after all the daies of his life, to build up the Church of God, which before hee had laboured to pull down. And this appeares in *David*, in *Peter*, in *Mary Magdalen, &c.* who after they had once escaped the snares of the Divell, dedicated ever after their whole life to the service of God. This exhortation doth the Apostle give to the Ephesians: *Yee were once darkenesse, but now are light in the Lord, walke as children of light*. By these and the like examples it doth appeare, that the godly *stand not in the way of sinners*; that is, take no liberty to themselves to live in the custome and practice of any known sin. Luke 7. Col. 3. 7. Eph. 5. 8.

Vse 1. This may serve in the first place to reprove such kind of sinners, as are so farre from leaving their sinnes, and walking with God in obedience of life; thus they are not ashamed to defend their sinnes. Tell the swearer of his swearing, and blas-

blaspheming of the name of God, hee will answer, that hee hopeth hee may sweare so long as he sweares nothing but truth: tell the covetous man of his coveousnesse, hee will answer for it, hee must make the best of his owne, and hee must be a good husband; so tell the drunkard of his drunkennesse, and fearefull abusing of the good Creatures of God, his answer is, It is in kindnesse and good fellowship; tell the proud man of his pride, and strange attire, his answer is, It is the fashion and he doth but as others doe: Is not this, *To stand in the way of sinners?* Is not this to commit sinne with delight, and to say as *Pharaoh*, *Herod*, and the Jewes, *Wee will not repent, wee will not leave our sinnes:* but continue in them, let God and man say what they will: yea, this is but to pay one debt by another, and as the Apostle saith, *Heape up wrath against the day of wrath.* *Rom.* 4.

Exod. 19. Mark 6. Ier. 44.

Vse 1. Wee are all here admonished, as

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wee love our owne ſoules, to take heede of this, that wee never ſinne with an high hand againſt GOD; wittingly and willingly: But if wee heare ſinne reprooved, let us leave it bee it never ſo pleaſant or profitable, let us bee like that good King *Ioſias*, 2. *King.* 22. who hearing the booke of the Law read unto him, his heart melted within him, and hee wept for his ſinnes; for ſo long as wee have in us a purpoſe to live in ſinne, it is impoſſible that wee ſhould ever feare God or truely repent: Let us pray with *David*, *Lord keepe thy ſervant from preſumptuous ſinne!* And let us know, that if wee regard, that is to ſay, love wicked men to our hearts, and have a purpoſe to live in ſinne, GOD will not regard our prayers, nay, all wee doe is abhomination to the Lord, ſay thou therefore unto laughter, *Thou art madde*: Pronounce the waies of the wicked to bee but vaine, ſay unto thine owne Soule, *I will have nothing to doe with the wayes of iniquitie*: And this will

Pſa. 19. 12. 13. Pro. 8. 9.

give

glue thee courage when thou shalt come to looke CHRIST JESVS in the face, when thou canst say with the Apostles, *Lord I have forsaken all to follow thee:* Oh blessed is the servant whom his Master when hee commeth shall finde so doing.

Mat. 19. 27
Mat. 24. 46.

Vse 5. Last of all wee learne here a notable difference betweene the childe of GOD regenerate, and a wicked man: Hee that is borne of GOD, and truely regenerate, hee doth not commit sinne with full purpose and consent of will, but against his will; so as he can truely say with *Paul, The evill that I would not doe, that doe I*: That is, I am drawne through the corruptions of nature, and the temptations of Sathan, to doe that evill which I hate and contemne. But the wicked man sinnes with full consent and purpose. I sinne and would not sin, saith the godly man: I sinne and will sinne, saith the wicked man: Yea, what service soever the regenerate man

Rom 7. 15

man doth give unto ſinne, it is like that ſervice that Iſrael gave unto *Pharaoh* in Ægypt, compelled and wrung out of them by oppreſſion, which made them ſigh and cry unto GOD to be eaſed of the ſame. But the ſervice which hee doth give unto the Lord is voluntary and cheerefull. Well, to end this point, this is the ſumme: know this, whoſoever thou art, that if thou *ſtand in the way of ſinners*: that is, takeſt liberty to thy ſelfe to live in any knowne ſin, thou canſt have no aſſurance that thou art yet within the Covenant of Grace, *Bleſſednesse* is no part of thy portion: He muſt become a *new creature* that ſhall enter into new *Ieruſalem*. And thus much for the ſecond part of the deſcription of a godly man, negatiuely; *Hee doth not ſtand in the way of ſinners.*

Nor

Nor sit in the seat of the scornefull.

The third part of the description of a godly man negatively

BY *seate of the scornefull*, he meaneth here the fellowship and societie of the ungodly: So that the meaning of the Prophet *David* here in this place is, that the godly man, who shall bee this *Blessed man* heere spoken of, will not converse with those men, nor bee familiar with those that make a mocke of all religion, and openly professe all impiety: and the word sitting doth impart such an habit and custom in evill, that a man meaneth not to change his mind: In which words, as in the former wee are to consider the two points: First, that there is a seate of the scornefull, in the which the wicked sit: and secondly, that the godly doe not sit in it.

A threefold seate. 1. 1 Reg. 10. 18,

For the first, the Scriptures discover unto us a three-fold *Chaire*, or *Seat*: First of Iustice, and such an one may that Throne seeme to bee which *Solomon* erected.

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The second is of Doctrine, as our Saviour Christ saith of the Scribes and Pharises, *They sit in* Moses *chaire*, *Mat.*23.3.

Thirdly, wee read of a *Seate* or *Chaire* of the scornefull, spoken of in this Psalme.

This sinne of scorning hath its first being from the root of pride, which is the roote from whence this sinne of scorning doth spring: and indeed it is the fruit of pride, and it is the nature of men who are tainted with this sinne of pride, to suppose that they are better than others, and therefore in regard of themselves they doe contemne and despise another. If they have wealth they despise any other that is poorer than themselves. Honour makes them swell in disdaine of their poore brethren, their wisedome, learning, strength, beauty, friends, eloquence. all these lift men up with pride, and makes them to scorne those that are under them: and this comes to passe, not in respect of riches themselves or

honour, or beauty, or the like; but in respect of our corrupt nature, which is so ready to abuse them to our owne condemnation. But (O man) why art thou thus puffed up with pride? thou wast but earth; thou art but flesh, thou shalt be but wormes meate: I pray what great cause hath earth, or flesh, or wormes meate, to be proud? We were all of us borne in sinne, we live in misery, and we shall dye in corruption. What cause hath sin or misery, or corruption to be proud, but to be humbled? Besides the manifold infirmities that we are subject unto here, and the innumerable Diseases that are ready to happen unto us in this life: all teaching us this same lesson, to be humble and lowly of mind.

And in this feare, the wicked and ungodly doe ease themselves, and take their delight, as sometimes *Babylon* did, who vaunted so much that shee did sit as *Queene, and should see no mourning*: as it were in scorne of all that God could doe unto her.

And

And this was the caſe of curſed *Pharaoh*, who ſeemed to mocke God to his face, when he ſaid, *I know not the Lord, neither will I let the children of Iſrael goe, Exod. Chap. 9.* So then the Doctrine that wee gather from the Text is this: That evill men doe not uſually make a ſtay in ſin, when at firſt they have committed it, but they proceed by degrees to be worſe and worſe, falling from one miſchiefe to another: Firſt, the Divell will ſuggeſt evill thoughts into a man, his evill thoughts doe tole on conſent, conſent breedeth action, action bringeth cuſtome, and cuſtome begetteth a neceſſity in ſinning, which is the fore-runner of Death. This appeareth in *Caine*, in *Pharaoh*, and in *Iudas*, who by ſteps and degrees in ſinning, came at the laſt to be hardened in ſinne. As in *Iudas*, who was at the firſt a cunning diſſembler; ſecondly, a ſecret theefe; thirdly, a bold Lyar; fourthly, a Traytor; and laſtly, a Reprobate: And thus a wicked man, as it

Doct. 3. Wicked men proceed by degrees to be exceeding ſinfull.

is in the Psalme, *They fall from one wickednesse to another*; And as we see it cleare heere in the words of this Text, from walking to standing, and from standing stocke still in sinne, at length through custome, come to lie downe and wallow in sinne. Oh happy then is that man that sinneth least! yea, next, hee that returneth unto God soonest: but most woefull is the estate of him that goeth on in sinne, that with *Ahab hath sold himselfe to worke wickednesse in the sight of the Lord:* For marke what followeth: *Can the Blackmoore change his skinne, or the Leopard his spotts? Then may they doe good, who have accustomed themselves to do evill.* Where the Prophet sheweth, that custome in sinning is almost an incurable disease. This is a lamentable estate, and that is a fearefull judgement of God, for a man thus to bee left over to himselfe, to fall thus from one evill to another, and to heape together a great measure against the day of wrath: Psalme

Pſ. 69. 17. Ier. 13. 23 Heb 10. 26.

eighty

eighty one, verse eleven: And the cause of all this in a man, is, his disobedience towards his God: for this doth the Prophet make cleare, when hee saith, *My people would not heare my voyce, and* Israel *would have none of me: So I gave them up unto hardnes of heart, and they have walked in their owne counsels:* Where the Prophet *David* sheweth, that seeing they would not bee reclaymed and reformed, as in mercy towards them the Lord Almighty vouchsafed them the meanes of reformation, his Word; therefore the Almighty gave them over unto the hardnesse of their owne hearts, that so they might fill up the *measure of their iniquities.* 1 *Thes.* 2. 16. and that the just wrath and vengeance of the Almighty might then fall upon them.

Hence wee are taught, how dangerous a thing it is to give any entertainment unto sinne at the first, it will bring a man to the height of sin in the end, even openly to professe it, and to practise it, with de- *Use* 1.

light and greedinesse: custome in sinne taketh away all sence of sinne, so as by custome men come to judge of sinne to be no sinne; yea, it makes it very naturall to a man, so as such men, who at first would have been ashamed to have beene seene amongst lewd company, yet by custome gave gotten such an habite of sinne, that they have growne to be very impudent and shameleſſe, like *Thamar*, who at the first did play the whoore with a vaile, as being ashamed to bee seene, but afterwards grew more impudent: so many a man would have blushed to have beene heard sweare, to bee seene drunke, to bee found in unchaste company, but through custome have growne so impudent, that afterwards would blush at nothing, And when a man takes the chaire of sinne, and sits downe in it, and hath gott a custome, and taken delight in sinne, how hard a thing is it for a man to leave that sinne? Hee that hath gott an habite, and custome of

Ier. 5. 25.

Ier. 13 25.

swea-

ſwearing, as hee growes ſhameleſſe in it, ſo how hardly doth hee leave it? even ſo of drunkenneſſe, &c. A naile knockt into a poſt with many blows, is hardly pulled out; and ſinne often committed, and growne a familiar with a man through cuſtome, is hardly left: Cuſtome is like a ſtrong ſtreame, it carrieth a man into all ſin with violence; and as a man by continuall labour ſo hardeneth his hand that it becommeth ſenceleſſe: ſo cuſtome in ſinne hardeneth the heart, that a mans conſcience becommeth ſenceleſſe.

This muſt teach us to repent betimes, not to ſuffer ſinne to come to ſuch an head that it is more likely to maſter a man, than a man it: for if thou doſt not repent this day, thou wilt find it harder to repent too morrow; thy ſelfe groweth weaker, thy iniquitie ſtronger; cuſtome is a tyrant which will hardly bee reſiſted: therefore it ſhall bee thy wiſedome to repent with ſpeed, to delay no longer, but while it is called too day, to break *Note.*

off thy sinnes, and to turne to God for mercy.

Vse 2. Wee are taught hence, that seeing wicked men doe grow worse and worse, adding sinne unto sinne, and committing all iniquity even with greedinesse, so their damnation doth not sleepe, but they draw nearer and nearer their destruction: Yea, the judgements of Almighty GOD follow them at their heeles, and in the end will over-take them. Thus it was with the old world: what an heape of sins had they gathered together, adding sin unto sin, as drunkennesse unto thirst! But when the measure of their iniquity was full, the Lord God was at hand with his judgements, and they could not escape. This was the case of the sinfull Sodomites, whose sinnes cryed up to heaven for vengeance: howsoever they may glut themselves with sinne, and drinke downe iniquity like water, it was but for a season; the Lord would be no longer provoked by their wicked and sinfull

1 Pet. 8.3.

Gen. 18.

lives,

lives, but ſent downe fire and brimſtone from heaven upon them; every ſinne doth helpe ſomewhat to encreaſe the waight, and to fill up the meaſure of a wicked mans iniquity. And that God which keepeth a Regiſter of their workes, will one day give unto every man according unto his workes: And when they ſhall goe the way of all fleſh, they ſhall then ſay, *what hath pride profited us, and what hath the pompe of riches brought us to?* When they ſhall ſee that all the dayes of their life they have wearied themſelves in vaine, and then ſhall bee plunged into irrecoverable and intollerable torments.

Mat. 12. 36
Rev 20. 12
2 Cor. 5. 10

This may ſerve to reprove ſuch, as relying upon their owne righteouſnes, knowledge, ſtrength, and godlineſſe, dare converſe, and keepe company with notorious Atheiſts, Papiſts, Mocke-Gods, Swearers, Swaggerers, Drunkards, &c. By which meanes it is juſt with GOD, they not ſhunning the occaſions of ſinne, are

Vſe 3.

are perverted by them to their owne destruction. And no lesse worthy of reproofe are those kind of men or women, that linke themselves or their children in Marriage, with such as be vile, wicked, prophane. and irreligious: Alas what agreement is there betweene Christ and *Belial*, God and the Divell, Light and darkenesse, a beleever and an Infidell, to have such neere conjunction and fellowship with them? How can such escape and not be polluted with their sinne? And because men and women in this match make no better choise, but marry for love of money, beauty, or the like, rather than for Religion, Vertue, or for the feare of God; it commeth to passe, that they live together most uncomfortably, and in great discontentment.

Nor sit in the seate of scorners.

BY Scorners in this place, are meant such wicked men as are both

both hardened in ſinne, and live a wicked life; ſuch as are become ſtubborne and rebellious ſinners, profeſſing all impiety, contemning God and man; ſuch as being confirmed with the long practice of ſinne and a bad life, have got a habite of ſinne, and can doe nothing elſe but ſinne, and deſpiſe all good duties, and make a ſcoffe at all Religion.

Doct. 2. **The mark of a lewd and wicked man.**

Hence wee learne this Doctrine, that this is the property of a notorious lewd and wicked man, to make a mocke of all piety and godlineſſe, to make a mocke of all Religion, and every Chriſtian duty: And ſuch a man is come unto a wonderfull height of ſinne, and is notoriouſly wicked and ungodly. So it is ſaid, that curſed *Cham* mocked his Father *Noah*, and *Iſhmael* mocked godly *Iſaac*, becauſe as it is like, *Iſhmael* ſeing godly *Iſaac* performing ſome holy duty of Religion, Prayer, Thankeſgiving, or the like, he laughed him to ſcorne; The *Athenians* mocked *Paul*, *what will*

Acts 17. *will this babler say?* So the Scribes and
Pharises mocked our Saviour Christ,
Ma. 26. 28 saying: *Haile King of the* Iewes: The
Iewes mocked St. *Peters* Sermon, say-
Act. 2. 12. ing, *These men are full of new wine:*
2 Kin. 2. 22 The children of *Bethel* mocked *Elize-*
us the Prophet saying; *Goe up thou*
bald head. This was the complaint of
Ier. 20. 7. godly *Ieremy*; *O Lord, I am in derision,*
daily every one mocketh me. And as it
was, so is it still, and will be; the world
is full of such lewd and wicked men,
such mock-gods, that mock and mowe
at all good duties, scoffing & scorning
all Religion, flouting and mis-using
Gods faithfull Ministers, raile upon
them, and revile them: yea, if any man
feare God, make Conscience of good
duties, to heare the Word of God di-
ligently and carefully, to read, pray in
his family, &c. and will not sweare
with the swearer, drink with the drun-
kard, and run with wicked men into
all excesse of ryot: this man shall be
mocked and pointed at, and called at
by the name of Puritan, and Precisian,
and I know not what, and can very
hardly

hardly endure their company. Now theſe kind of men, theſe ſcoffing *Iſhmaels*, and curſed *Chams*, though they ſeeme to be never ſo honeſt & civil, yet the Word of God paints them out in their colours, as the moſt vile and wicked men that live in the world, becauſe they contemne and deſpiſe, they mock and ſcorne Gods Word, and thoſe that be moſt deare unto God.

Let all ſuch ſcorners and ſcoffing mates take heed, for as they be moſt abhominable in the ſight of Almighty God, ſo they ſeldome or never eſcape unpuniſhed. Looke on that curſed *Cham*, ſcoffing *Iſhmael*; behold Gods vengeance upon theſe two, and forty yonkers that mocked the Prophet *Eliſeus*: what became of them that mocked and miſ-uſed the Prophets of the Lord? what became of thoſe that mocked and miſ-uſed our Saviour Chriſt? *Vſe* 1. Pro. 3.32

And let men but obſerve it, & mark it well, and they ſhall clearely ſee ſome token or other of Gods vengeance upon the heads of ſuch ſcoffing wretches: yea, let all ſuch wicked men know that Eſay 37.

they

they be too much their owne foes,- in that they hate the godly, mocke Gods Ministers, raile upon his servants, they fare the better for them every day they rise: whatsoever wicked and ungodly men have and enjoy, it is for the godlies sake; for if it were not for them, their sakes, the Sun would scarce shine upon them, the heavens would fall upon them, the earth would open her mouth and swallow them, the fire would burne them, the water would drown them, and all the creatures of God would arme themselves against them: And therefore the Children of God (as one saith) are like a piece of Corke cast into the Sea, full of nailes, the cork beares them up, which otherwise would sink of themselves one by one. Now then, what a folly and madnesse is this to hate them, to mocke them, & to misuse them by whom they fare the better every day they rise?

Seing wicked men are so ill affected to God and his children, because they love the Divell, and be his vassalls, & these belong to God: Let us herein be

like

like to God our Father, and moſt unlike wicked men; let us love Gods children, & make much of thoſe that feare the Lord, & let us delight in their company; for as the former is a ſigne of a notorious wicked man, ſo this is a ſigne of a godly man: *Hee deſpiſeth a vile perſon, and maketh much of thoſe that feare the Lord.* Againe, *hereby we know that we love God, if we love the brethren.* Againe, *All my delight is in the Saints, and ſuch as excell in vertue.* Such as be religious, feare God, & live a godly life: Theſe be to be beloved, be they never ſo poore. It is lamentable to ſee the courſe of the World; let a lewd man come into company, that is notorious wicked, an Atheiſt, a blaſphemous wretch, one that laughes at God, and all goodnes, a drunkard, or the like; This man ſhal be too too welcome, and we will eate & drink, and be merry with him. But let a godly man, a Prophet of the Lord, a faithfull and zealous Miniſter come into our company, we are weary of him, we cannot endure his company, he marres all our mirth,

Pſal. 15. 4.

1 Ioh. 3.

mirth, wee cannot be merry for him. Thus we say: O ungodly and wicked wretches! thou maist as well say thou canst not be merry when God is present. *He that despiseth you, despiseth me* Such men as these onely delight in wickednes. And thus much for the first of the description of a godly man, negatively described: *He doth not walke in the counsell of the wicked: He doth not stand in the way of sinners, nor doth he sit in the seate of the scorners.* Which God of his infinite mercy grant that wee may not doe, nor give the least way to our desires in any evill. *Amen.*

Davids

Davids *Blessed Man.*

The second Sermon.

Verse 2.

But his delight is in the Law of the Lord, and in his Law doth he meditate both day and night.

Hitherto we have heard a godly man described: First negatively, shewing what evils he doth most carefully shunne and avoid. Now hee commeth to his description affirmatively, shewing what good things he doth most carefully embrace and follow. The description of a godly man affirmatively.

In this description, first note the

Christian duty and holy practise of a godly and righteous man: namely, to be much, and often in serious & Christian meditation.

2 Secondly, the object of his study, not his pleasures, preferments, or profit, as most carnall men do, which minde nothing but earthly things: but he is conversant in the holy Scriptures, doth seriously study the Word of God; his meditation is concerning the Law, that is, the heavenly Doctrine, which shews the will of God and his worship, what man must and ought to beleeve and do to eternall life.

Thirdly, the circumstance of times is carefully to be considered: for the godly man doth not now & then by starts and fits, like a man in an ague, read, study, and meditate the Word and doctrine of God: but it is his daily study and continuall exercise: not that wee should imagine hee doth nothing else, but the meaning is, hee setteth some time apart daily to serve God, sometime to read, sometime to heare, and sometime to meditate: yea, oftentimes

hee

hee beſtoweth ſome part of the night, when ſome be at reſt and ſleepe, and beſtoweth it on Gods ſervice, ſetting his minde on heaven and heavenly things.

First, in that the ſpirit of Almighty God deſcribeth a godly man not onely by leaving and avoyding lewd company, and the counſell of the wicked, but alſo by living well, and framing himſelfe to ſtudy the Scriptures, and to leade his life thereafter.

Hence I gather this Doctrine, that it is not ſufficient for the leading of a godly life, which may both pleaſe God and bring comfort to a mans own ſoul, not to abſtaine from evill, but he muſt alſo doe well; not only not to do evill, but to doe good: It is not enough to prove a a man to be a godly man, and a ſound Chriſtian, that hee carefully ſhun and avoid the lewd counſell and company of wicked men: but he muſt alſo be as carefull to meditate on the *Law of God day and night.* And therfore as in this place, ſo uſually in the holy Scriptures they are both joyned together: *Doct.* 1.

Esay 1.16. Psalm 34. Mat. 3.10. together: *cease from evill, learn to doe well: eschew evill, and do good, and thou shalt live for ever. The axe is put to the roote of the Tree, every tree that bringeth not forth good fruit, &c.* Mark, Christ saith, not only every Tree that is barren, and bringeth forth no fruit, good or bad: nor every one that bringeth forth evill fruit: But that *bringeth not forth good fruit, is hewn down, and cast into the fire:* And at the last day the Lord will say to the wicked. *Depart ye cursed:* not for robbing the poore of meat, drink, or apparell, or casting them out of doores, but for want of shewing mercy to them. Now the Net of Gods Law and the Gospell catches all sorts of fishes; God calls his servants into his Vineyard at the first time of their age, others at noone-tide of their age, and others at the last or old time of their age: the winde of Gods graces blowes where it listeth: God will not stay till man is at leasure to repent, no, he wil take a wicked man off in the midst of his delights. in the midst of his glory, as he did *Belshazar*

Mat. 25.4. and

and *Herod*; and the rich man in the Goſpell; wee reade that *Dives* was a wealthy man, and that moreover hee fared deliciouſly every day, and was cloathed with purple & fine linnen: yet for this his damnation did not ſleep all this while; for though he being a rich man, yet for all that, he was not a godly man, but rather a wicked man, for he had no charity in him to poore *Lazarus*, hee enjoyed all that the world could afford, yet he was not puniſhed as we can read of, or had any afflictions or croſſes; yet al this doth not make him a godly man; but rather a wicked man, but Gods wrath was heaped upon him againſt the day of wrath; and at the laſt thrown into hell, both body and ſoule: *Iob* was a godly man; yet hee ſuffered affliction and trouble in this life; God begins with his own children firſt, but hee ends with the wicked,

A Chriſtian life doth conſiſt of two parts. ſo ſet down by the Apoſtle *Paul*, *Abhor that is evill*, there is one halfe, *and cleave to that is good*, *Rom.* 12. 9.

there is the other halfe: If any want the former or the latter, he is but halfe a Christian, and so shall at last come short of a reward: and therefore there is a priviledge to all the Commandements of God, that where any vice is forbidden, the contrary vertue is commanded, and where any vertue is commanded, the contrary vice is forbidden. The owner of an Orchard is not contented that his trees beare naughty fruit, but if they beare not good fruit he will hew them downe as fewell for the fire. It is not enough for *Zacheus* that he be no more an extortioner: but if he wil become a true convert indeed hee must make restitution of that hee hath wrongfully gotten. These and the like examples make this doctrine apparent unto us, that for the leading of a godly life it is not sufficient that a man do no evill; *Not to walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull*: but he must do good, *His delight is in the Law of the Lord, and in his Law doth he meditate both day and night.*

Luke 19.8
Iam. 2.25

but

But the faſhion of this world is onely to walke in pride, and live in ſin, and though one ſin doth not raigne in all ages alike, the faſhion of this world doth change even as their wickednesſes and ſinful courſes do, even from bad to ſtark naught; the faſhion and conformity of this world and the heart of a wicked man is but counterfeit; The world is like a Theatre decked and trimmed for a ſmall time, and when the action is done, the hangings and trimmings are taken away, all is bare and unſeemly, ſuch is the condition of this world & of wicked men, the inventions of wicked men together with the envy of Satan hath altered the faſhion of this age: from true charity to hardneſſe of heart from pure Religion to dulneſſe of conſcience, from keeping the Sabbath holy and undefiled, to a profanation and neglect of that great duty: wicked and ungodly men are and have been in all ages ſcoffers and deriders of good men that hath been their kind of walking, in St. *Peters* and St. *Pauls* time, they were full of malice and envy, for when they ſpake of the truth, the wicked

men cryed out, behold, these men are full of new wine, in *Iohn* the *Baptist* time, when he came to preach and to tell those ungodly men that they must repent, for the Kingdome of God was at hand, yet hee came neither eating nor drinking, yet they envied him and said he had a devill, and they said hee came eating and drinking, then when our Saviour came, and preached unto them the forgivenesse of sins, they presently cryed out upon him, that he was a companion for Publicans & sinners, and a glutton and a wine-bibber. Such is the envy of this world, and the malice of wicked men; that let godly men bee never so strict or austere in the course of their life, as *Iohn the Baptist* nor never so friendly as our Saviour, but still this crew of wicked & ungodly men will still be censuring them though for no cause; So likewise of *St. Paul*, when he had escaped the shipwrack, & was warming himself by the fire-side with the rest of his company, and they seeing a viper leap upon his hand, they presently censured him,

to

to be a ſore murtherer or ſome notorious ſinner, thus good and godly men are ſtil ſubject to the calumny & wicked reproaches of ungodly and ſinfull men: theſe men do not walke by the Law of God, but they do ſit in the ſeat of the ſcornfull.

This ſeemes to reprove moſt men in the world, as no godly men indeed, nor ſound Chriſtians: for moſt men doe thinke, if they can ſay, I thanke God, I do no body any harm, nor ſay them harm, I am neither whore nor theefe, I I am neither blaſphemer, drunkard, &c. All is then well, they bee as good Chriſtians as the beſt, and ſhall as well be ſaved as the beſt Preacher of them all. Yea, but you ſee here a godly man muſt not only abſtaine from evill, *But meditate on the Law of God*, not only ceaſe from evill, but do good: Look on the places of Scripture before named: *Deborah* pronounceth a heavy curſe againſt *Meroz*, not for hurting or hindering the people of God, but becauſe they did not helpe them againſt the enemies of God: and ſo the

the Axe and curſe of God ſhall be upon all thoſe that be not as carefull to do good, as to eſchew evill. St. *Paul* profeſſeth that he was a man of an upright life, and one that was unrebukable to the world, and yet profeſſeth that all this was but as *dung without the righteouſneſſe of Chriſt*, Phil. 3. 4. It were good if our civill honeſt men (as we call them) would conſider this: they ſtand upō this, they defie all the world, who can ſay, blacke is their eye? they ſay no body harme, nor do none: wel, grant that they ſay, (which is impoſſible) though they could abſtaine from all outward evill, as ſwearing, lying, drunkenneſſe, whoring, pride, envy, &c. ſo as no man could lay any of theſe to their charge, yet here is but a halfe Chriſtian, but one part of this life; for he muſt not only ſhun evill, but do good, not only to bring forth evil fruits damnable, but not to bring forth good fruit; and in the day of judgement Chriſt will proceed againſt men, not only for doing evill; but eſpecially for not doing good.

Secondly,

Secondly if ſuch as abſtain from groſſe evills, be in danger of damnation for want of doing good, that is to ſay, becauſe they have not lead a godly life, beſtowed much time in hearing and reading the Scriptures, praying and calling on Gods name, doing workes of mercie and equity to men, how much more thoſe that abſtaine from no evill, but break out into all kinds of wickedneſſe and prophaneſſe, ſuch as make a mock of Religion, and ſeldome or never come to heare the word preached or taught, but abound in al kind of ſin and iniquitie: If the rich man be damned that did no give of his bread to feed the poor good Lord! what ſhall become of thoſe that have taken away the bread the poor? that all their life have drunke down iniquitie as it were water, their damnation doth not ſleepe: *If theſe things be done to the greene tree, what ſhall become of the dry tree?* In a word if the not doing of good ſhall be puniſhed ſo ſeverely as we have heard: Oh! what will become of thoſe, whoſe lives abound in all manner of ſin and impie-

ty,

ty, whooredome, drunkennesse, &c. where shall such sinners as these appeare? if the others which have seemed to have beene just and righteous men, shall not be saved: *O consider this ye that forget God, least hee teare you in peices, and there be none that can deliver you, Psalm.* 50. *v.* 22.

Psal. 50. 22.

But his delight is in the Law of the Lord.

THAT is, the godly man, who is truely blessed and happy, doth wonderfully love, and is greatly affected with the word of Almighty God, & hath exceeding delight & joy inthe doctrine of God, because there is revealed the will of GOD, whereunto men must be carefull to frame and conforme all their desires, thoughts, words, & deeds, because herein is chalked out and declared, the very high way to eternall life and saluation, especially, let every godly man keepe the Sabboth undefiled, for the Lords day is a day that wee must rest

reſt from all worldly thoughts, and purchaſe wealth and treaſure for our ſouls, meditating on the Law of God; and thinking on the death, paſſion, and reſurrection of Ieſus Chriſt, this day we muſt avoid ſin, & have no corrupt communication come out of our mouths, for ill words begets ill manners, and thruſts al goodneſſe out of doores.

Three wayes God makes himſelfe known to a man; firſt by naturall reaſon which is the Law of nature, which Law is written in the hearts of men:

2. By his book of the Scripture, for there is his will fully ſet downe, which we muſt do by reading and meditating on it day and night.

3, God reveales his will by humane inſtructions and by an Evangelicall way; which is inſpired by faith and obedience into the hearts of his Miniſters for by reading of his word, we reveale the pleaſure and will of God:

Doct. 2. Hence then we are taught this Doctrine, that is a ſpeciall note and property of a godly man, to performe Chriſtian duties to God willingly & cheerfully

fully, and to make them his delight and joy.

Indeed it is worthy, yea thrice worthy to be delighted in, both in regard of the Author of this Law, which is God, as also in respect of the authority of it, which is manifold. In regard of
1 Cor. 8. 6. God the Author of it, it is to be delighted in, who is the only true and everlasting God, *of whom are all things, and we in him.* Secondly, in respect of the authority of the same, containing in it
Psa. 19. 7. perfect Wisedome, Truth, Justice,
Rev. 22. 18 mercy, goodnesse, &c. It is called by the Prophet *David a perfect Law*, to the which if any man shal presume to adde any thing, *God shall adde to him the plagues written in this Book, and if any man shall diminish any thing, God shall take away his part out of the Book of life, and from the holy City.* Here & no where else, is to be found the true Urim and Thummim: the Urim that is *light*, and the Thummim that is *perfection*: And the Saints of God in all times and ages have esteemed highly of it.

Thus

Thus did *Iob*, *I eſteemed thy word more than my appointed food.* Thus did *David* when he ſaid, *Lord what love have I to all thy commandements, all the day long is my ſtudy in them.* And *David* ſhewes his wonderfull love by the meanes that he doth give unto it calling it *Doctrine, Teſtimonies, Commaudements, Feare, Iudgements, Way, Statutes, Word, &c.* And in another place he ſaith, *That it is more to be deſired than gold, yea than fine gold:* that it is *ſweeter than the honey and the honey combe.* And this is it which the Lord himſelfe doth require, when he ſaith, *Heare O Iſrael, the Lord thy God is Lord onely: And thou ſhalt love the Lord thy God with all thy heart, with all thy ſoule, & with all thy might.* And ſo the Prophet *David* prayeth, *O Lord I beſeech thee accept of the free offerings of my mouth, and teach mee thy Iudgements,* And this is the rule which the Apoſtle St. *Paul* ſetteth downe when hee ſaith: *As every man wiſheth in his heart, ſo let him giue not grudgingly, or of neceſſity, for god loveth a*

cheerful

cheerefull giver. Now that which the Apostle speaketh of Charity and alms, may truly bee understood of every Christian duty: When we pray, we
Gen. 4. 5. must pray unto God cheerefully, when we give thanks to God, we must doe it cheerfully, and so of all other duties of Gods worship, laid downe in his Word. And indeede this is it which doth put the difference betweene the godly and the wicked, the service of the one, and the service of the other, *Caine* will come with his Sacrifice as well as *Abel*, but he brought of the worst, thinking any thing to be good enough for God, and this he did very grudgingly: whereas *Abel* brought of the best to Sacrifice to God, and this he did willingly and cheerefully. And all those duties that are not thus performed, they have no life nor vertue in them, to give them any grace or acceptance with God, So that we see the outward profession is not enough to assure us of our salvation, if it be not joyned with sincerity of heart.

Reason. Now where it is said here, that the godly

godly mans *Delight is in the Law of the Lord*, there is great reaſon why the Children of God ſhould bee thus affected to his bleſſed Word, and heavenly Doctrine above all things in the world, that it ſhould be ſweeter to *them than the hony and the hony-combe.* Tit. 2. 11.

Firſt, becauſe it is the bread of life, *it is the power of God unto Salvation.* And therefore it is called *the Goſpell of the Kingdome, and the Kingdome of Heaven*, becauſe it is that whereby men are brought to eternall life, and the Kingdome of heaven. 1 Rom. 1.16. Ma. 13.44

Secondly, it is the effectuall meanes and inſtrument which the Lord uſeth, and hath appointed to beget al ſaving grace in the hearts of his children, namely, knowledge, faith, humility, obedience, and the like. 2

Thirdly, it is the bread of life, even the heavenly Manna, whereby our faith is confirmed, and our ſoules comforted, yea, it is the ſtaffe whereto we muſt leane in all dangers, as *David* ſaith; *I had periſhed in my trouble,*

had it not been for thy Word: Pſalme 119. And thy rod and thy ſtaffe doth comfort me. Pſal. 23.

4. Fourthly, the Word of God is that direction whereby we may ſquare all our thoughts, words and deeds, as *David* ſaith, *Thy Word is a Lanthorne unto my feete, and a light unto my paths.* And without this wee cannot live well, but ſhal wander up and down as blind men in the darke.

Pſal. 119.

And laſt of all, it is the two edged ſword of Gods Spirit, whereby we muſt put to flight all the temptations of the Divell, ſo as we cannot repell them, or withſtand them, unleſſe wee be skilfull and cunning to uſe this weapon.

5 Mat. 4. 4.

This Doctrine may ſeem to reprove the greateſt part amongſt us, as wicked and ungodly; becauſe generally men have no love unto the Word of God, no delight in this heavenly Doctrine, it is not ſweet nor precious in their eys, but rather it is irkſome and tedious unto them, it is bitter and unſavory. It fareth with people in theſe dayes, as it did with thoſe old people of the Iewes,

unto

unto whom ſhould I ſpeake and admoniſh that they may heare: Behold, their eares are uncircumciſed, and they cannot hearken unto it; the word of the Lord is a reproach unto them, and they have no delight therein, *Ier.*6.18. Now that men have no delight to the Word of God, which is the very power of God to Salvation, It may appeare.

Firſt, beeauſe men and women take no delight in hearing, reading, and meditating on the Word of God: you ſhall finde a great number that will buy other prophane Bookes, that will hardly buy the Book of all Bookes, the holy and Sacred Bible: And if they buy it, yet they ſpend no time in peruſing of it, in reading and meditating on it: Other bookes are elightfull and pleaſant to fleſh and blood: and this is the reaſon they doe ſo much deſire them; but withall, this ſheweth that they bee carnal, not borne anew; for if they were, then would they beſtow leſſe time in reading and peruſing thoſe prophane and unprofitable bookes, and would beſtow more time in reading and meditating

ditating on this Bleſſed Booke of God; yea, and the ſmall account men make of Gods Miniſters, whom the Lord cals his meſſengers and Ambaſſadors; yea, the Angels of the Church.

Secondly, ſeeing all the duties that we owe to God, either of hearing, praying, &c. muſt be performed of us, not upon compulſion, but willingly and cheerefully: we learne that every action is accounted of by God, not according to the worke it ſelfe, but according to the affection of the doer. This the Lord himſelfe doth teach when he ſaith, *This people come neere me with their mouth, and honour me with their lips, but their hearts are far from me.* *Eſay* 29. 13. And therefore were their Sacrifices an abhomination to the Lord, as he again ſpeaketh in another place, *I cannot away with your new Moones.* And this was it made the poore Widdows Mite commended above the reſt that offered of their ſuperfluity, *Luke* 11. 34. *He that ſhall give a cup of cold water to a Diſciple in the name of a Diſciple, hee ſhall not loſe his reward.*

Mat. 10. 14

Alas!

Alas! what is the beſtowing of a Myte, a brazen token? or what is a cup of cold water? are they in themſelves any thing worth to merit any thing at Gods hand? No, no; but God acknowledgeth the manner more than the matter, how they are done, more than what is done.

Which may teach us to labour to have our affections tryed, that whatſoever we do in the ſervice of Almighty God, may be done in truth and ſincerity of heart. This was *Iobs* comfort when he ſaid, *O Lord I have eſteemed thy word more than my ordinary food:* This was the Prophet *David's* comfort, when he could ſay, *Oh how do I love thy Law! it is my meditation Pſal. 119. verſe 97.* And this ſhall be our comfort, when wee ſhall goe the way of all fleſh, that wee can ſay with good King *Hezekiah, Remember O Lord, that I have walked before thee in truth, and with an upright heart:* That we have not beene painted Sepulchers, deſiring to bee accounted righteous before men, but within full of all rotten-

nesse and corruption but have laboured rather to be approved of God.

Oh how ought our hearts and soules to be inflamed in a holy and godly zeal towards the Word of God, *the Law of the Lord* here spoken of; yea, wee ought more earnestly to long for the *water of this well of life*, than ever *David* did for the *waters of the well of Bethleem*; and when we have tasted how sweet the Lord is, never, oh never so deale with the Lord as the people of Israel did, *which loathed the Manna* that was sent them from Heaven. But much better shall it be for us to cry out with the woman of *Samaria*, *Lord give me to drinke of these waters*: for those waters being once tasted of, will keepe a man that *he thirst not again*, but shall ever be refreshed by the same to everlasting life.

Iohn 4.15

Vse 3. Lastly, let us herein labour to manifest our unfained love and liking of the Word and Law of God, even by our obedience thereunto, that we desire to frame our lives thereafter, to obey the doctrine and word of God in heart and life,

life, to be reformed by it, and to be conformed to it: Chriſt maketh this to be the eare-marke of thoſe that are his Sheepe, namely this, *That they heare his voyce, and follow him:* And again, *Hereby ſhall all men know that ye are my Diſciples, and love me, if ye keepe my Commandements.* So hereby ſhall men know that wee love the Law of God, if we ſtudy to keep it, to obey it in heart and life: But if we have in us no care to live thereafter, but break the Law of God continually, and rebell againſt his Commandements: how can we be ſaid to love the Law of God? If a man ſhould ſay he loveth the Kings Lawes, and likes them well, and yet ſhould every day breake them wittingly and willingly, and be ever playing the Traytor, would not all men condemne him as an hypocrite and a lyar? So, though moſt men do ſay they love the Word of God, and delight in his Law, yet ſeeing they do daily breake it, and rebell againſt it wittingly and willingly, by ſwearing, lying, prophaning of the Sabboth, drunkenneſſe, ſwilling,

John 10.

ſwilling, pride, uncleanneſſe, &c. it is manifeſt they have no love unto it.

Thus much for the firſt part, ſhewing that the Godly man is well affected to the heavenly Doctrine of the Word of God, it is the delight and joy of his heart

Now in the ſecond part of the verſe, the Prophet *David* ſheweth the exerciſe of a godly man, that as in his heart he liketh & loveth the Word and heavenly doctrine of the Law of God, ſo in his life hee is converſant in the ſame, his meditations are much ſpent therein; he is ſaid to *meditate therein day and night*. That is, the godly man doth much muſe and meditate; often exerciſing his minde, with calling to minde and remembrance the heavenly Doctrines, comforts, and inſtructions of the Word of God, and this hee doth not ſlightly and careleſly, but ſeriouſly, and with good advice; and to this end doth evermore ſet ſome time apart every day, morning and evening, two times a day at leaſt, for the performance of this godly duty.

Doth meditate day and night.

HEre we ſee ſtill that a godly man, and one that ſhall be truly bleſſed the Lord requireth that he be no ſtranger, and ſuch a one as ſeldome or never ſearcheth the Scriptures; but that he be much and often exerciſed in the holy and ſerious meditations of Gods Law, in the diligent ſearching, peruſing, and particularly applying of the heavenly doctrine of the Word of God. And indeede this is here ſet downe as a true fruit of our love to the Word, as the love of the Word is made a true fruit of a godly man: for as it is impoſſible a man ſhould be truly religious and fear God, and yet have no ſound love nor delight in the word of God: ſo it is likewiſe impoſſible, a man or woman ſhould truly love the Word of God in their heart, that ſeldome, or never beſtow any paines in the ſerious and earneſt meditation of the ſame. *David* calls God to witneſſe, that the love hee bear to the Law of God, was exceeding great,

Doct. 3. The Law of God is a godly manschief delight.

Pſ. 119. 97 great, ſaying, *O how do I love thy Law,* And in the ſame verſe hee ſeemes to prove the ſame to God, *It is my meditation continually*: which indeede is a note of true love, to be ever thinking of the thing beloved.

And in very deede, the carefull and diligent ſtudy, the often and earneſt meditation of the Word of God, is the very life and ſtrength of all our worſhip and ſervice of God: For if men ſhould read much, and never meditate, it would doe them no good: if men ſhould heare much, and often, and never meditate, they ſhould be little the better. If men ſhould pray much and often, and never meditate, they ſhould finde ſmall comfort. If men come often to the Sacrament, and do not before and after meditate of the Covenant of grace, they ſhould not receive much good thereby: So that you ſee this *Meditation* is all in all, it puts life to our reading, hearing, praying, receiving; and without it all our reading, hearing, praying, and receiving, will ſtand us in ſmall ſtead.

For

For without this meditation, this law which is the word of God, will either in time be forgotten, whereby we ſhall become unmindefull of it, or elſe it will prove as a talent hid in the ground, utterly unfruitfull unto us: for this Meditation indeed is the third ſtep of a true convert. The firſt is to hear the Word of God readily: the ſecond to remember it diligently: and the third to meditate on it ſeriouſly, and this is compared to the *chewing of the Cud, Deut,* 14.6.7. which is never found in the uncleane, but in the cleane beaſts.

True it is, that hearing and reading the Word, will beget knowledge, but meditation is the eſpeciall meanes to worke upon the affection; for elſe all our knowledge ſhall onely be in generall, idle, and ſwimming in the braine, which may well be called brain-knowledg, but no heart knowledge: but by ſerious Meditation wee doe apply that we heare to our own ſelves in particular; laying the Doctrine to our owne hearts, applying it to our ſelves, to comfort our ſad ſoules, to humble them for our

our sins, and to square our lives therby, that we may in all things keep a clear conscience before God and man. The Lord gives *Ioshuah* a straight charge to doe thus: *Let not the booke of the Law depart out of thy mouth: but meditate therein day and night: That thou maist observe and doe according to all that is written therein, for then shalt thou make thy way prosperous, and thou shalt then have good successe, Iosh.* 1.8. and *Deut. 6. ver.* 7.8. And thus the servants of God have bin much exercised in meditation, and thereby have grown wonderfull, not only in knowledge, but in practise, as we may see in *David, Psal.* 119. who tooke great delight in Gods Law, and made it his *meditation* continually. And of *Isaac* it is reported, that he went out into the fields in the evening to meditate, *Gen.* 24.

Vse 1. This reproves the common fault in the world, that most men utterly neglect this duty, seldome or never settle themselves to meditate in the Law of God, and his heavenly Doctrine. It is hard

hard to finde a man or woman that makes any conſcience of this duty, to ſet themſelves apart, and ſet themſelves in Gods preſence: to call to minde what they have heard and learned, to apply it to themſelves in particular, to humble them, or to comfort them. And that is the cauſe why moſt men hearing, and reading ſo much as they have, yet profited ſo little in knowledge, faith, repentance and obedience. They can be content to hear the word preached and taught, and it may be, now and then to reade a Chapter, but to think upon it, to ruminate upon the Word of God, and as it were to chew the Cud, to call the ſame to minde againe, to apply it to themſelves, to labour to profit by it: this they cannot endure, this they care not for. For if men did carefully meditate of the things they heard and read, how could they bee ſo ignorant in Gods Word as moſt be? So void of Knowledg, Faith, Repentance, humilitie, zeale, Patience, and the like gifts and graces, which accompany godly and holy

holy meditation? For bookes of Statutes, men will not only have them in their houses, but at their fingers end; but Bible they have none: and if they have, it lyeth upon the deske or Table, and they read it not; and if sometimes they read, yet they never meditate thereon.

Vse 2. This may admonish all men, as they love their own soules, to make more care and conscience of the performance of this duty, to call to minde what we do heare or read, to thinke and muse upon it, to chew the cud, to lay it to heart; yea, and to apply it to our own soules and consciences in particular: This is like the rumination or chewing of the Cud, to lay it to be found only in the cleane beasts, whereas they which chewed not the Cud, were uncleane: This is the marke and property of a godly and blessed man, wheras the not doing it, is the mark of a wicked and ungodly man. Let us then remember that wee make the Word of God our meditation continually. Many men meditate much, some in one thing

Deut. 14. 6. 7.

and ſome in another, as they are led by fond affection: ſome thinking of honours, ſome of pleaſures, ſome of riches, ſome of one thing, and ſome of another; and of theſe they doate and dream, talke and ſpeake continually. But here we are taught another leſſon, namely, that our mindes muſt eſpecially be ſet upon the word of God; that muſt be our delight, and the joy of our heart.

The laſt point of this verſe, is the Circumſtance of time, namely, not by fits, : But the godly man kepes a continuall courſe in the ſtudy and meditation of the Word of God, ſo as he ſetteth apart ſome time for the worſhip and ſervice of God, at leaſt twice a day to meditate and ſtudy in Gods Booke.

3 point.

Hence we learn that every one that will live a godly life, and ſo pleaſe God, that he may finde comfort to his owne ſoule, and be bleſſed in the end, muſt ſet ſome time apart every day for the worſhip and ſervice of God, to reade, pray, and meditate, and at the leaſt

Doct. 4. A godly man ſets ſome time apart every day for Gods ſervice.

least twice a day to call upon his name to read the Word of God, and to study therein. This is that the Lord commandeth his people to offer unto him every day, *the morning and evening Sacrifice*: at the least twice every day, they were commanded to worship God: and so the holy Patriarchs were wont to worship GOD morning and evening. So we reade in *Gen.* 24.63. That godly *Isaac* went out into the fields in the evening to pray or meditate, to make himselfe fit to pray. And *Iob rose up early to offer sacrifice, and called his family together*: and this did *Iob* every day: and *David* in many Psalmes shewed that he did set some time apart every day to worship God in praying, reading, meditating, &c. *Cornelius worshipped God continually*, that is every day, according to the rule of the Apostle, *Pray continually*. And that we should not be weary of well doing Christ spake a parable of the unjust Iudge, and poore widdow, to this end, that we ought alwayes to meditate, pray, &c. and not waxe faint and weary.

Iob 1.5.
Acts 10.2.

1 Thes. 5. 32.

weary, *Luke* 18. 1. The meaning is, not that men would leave their callings and other businesse altogether, to attend upon hearing, reading, meditating, &c. but that wee should be much and often in meditating, in prayer, in reading, &c. and in performing these blessed duties unto Almighty God: And at the least, three times a day, to pray and call upon the name of God: in the morning when we do rise, to give unto God hearty thanks, for keeping us the night past, and to crave for a blessing at his hands over us the day following: At noone againe, even when we receive his good Creatures: And at night when wee go to rest: And this godly practise the Word of God prescribes us, and the examples of the godly doth teach us: *Daniel* prayed three times a day upon his knees to God, and prayed him, as his manner was, though the King had made a strict law against it. *Evening, morning, and at noon day will I pray unto thee, Psal.* 55. 17. And againe, *Seaven times a day will I prayse thee, Psal.* 119. 164. That is,

Gen. 22. 2. Iob 15.

many times. For the morning, *Early in the morning will I direct my prayer unto thee.* And thus did *Abraham, Isaac, Iob,* Secondly, at noon or mid-day: so did *Peter*; *Peter went out to prayer about the sixt houre,* Act. 10. 9 That is, about twelve of the Clock, or noon-tide. Thirdly, at night, in the evening when we go to bed to take our rest, we must then remember likewise to render the Lord thanks for the comfort of the day, and to crave his blessing for that night. Neither is this all but in the night-time, when sleepe is departed from a man, and nature is sufficed with rest, hee doth even then call to mind the heavenly doctrine of the Word of God, and doth muse and meditate therein, as the text saith here, *even day and night.* For God which hath bounded the day with the night, hath set no bounds to a godly man's meditations. It is nothing to be, first, *one that heareth the Word* secondly *one that receives it,* : thirdly *with joy*: if fourthly it shall be but *for a time only,* if he shall not also continue, and con-

Gen. 24. Psal. 139. 11. Psal. 19. 5. Math. 3. 23. Esa. 28. 3, 4.

stantly

ſtantly perſevere to *meditate therein day and night.*

So as wee ſee this is our duty, to ſet ſome time apart every day to worſhip God, as to heare, read, pray, meditate &c. We ſee men do ſet apart, depute, and ordaine ſome certaine time every day for the food of the body, or at the leaſt twice a day to eate and drinke: how much more then ſhould wee bee carefull for our ſoules every day, to read, meditate, and to pray? Of all the time we ſpend in this world, none wil be more comfortable unto us in death, when we ſhall go the way of all fleſh, then that which wee have beſtowed in the ſervice and worſhip of Almighty God.

There is not now one hour ſpent in the ſervice of God, but will then miniſter cauſe of joy & rejoycing: neither is there now one houre ſpent in the ſervice of ſin and Satan, but the remembrance thereof will then be a terrour unto the ſoule: *Oh that men would be wiſe, then would they underſtand this: they would conſider their latter end,* Deut. 32. 29.

Vse 1.

This seemes to reprove the common carelesnesse of the world; most men and women spend all their daies in delights and vanities, in sports and pastimes, in scraping and raking together the things of this life, and in the meane time finde no time at all to serve God; that in twenty four houres, hardly can spare one to serve God, one to reade, heare, pray, meditate; yea, how many be there that never open their books to read one chapter in the Bible al the weeke long: How many be there that never spend one quarter of an houre in meditation, which never call upon God from Sunday to Sunday; doth not this preve men to bee carnall and ungodly? Do not these men doe nothing of conscience, or with delight & love to God and his worship, but all for fashion sake, or for feare of the Law? what difference is there betwixt those men, who seldome or neuer call upon the name of God, and the beast they ride on? The beast arises in the morning out of his den, and stroakes himselfe, goes to his meate, and so to worke

worke: Even ſo do they, never call on the name of God. In this thing wherin do ſuch men differ from a very beaſt How can ſuch looke for any bleſſing from God upon their labours? yea, how can they chooſe but feare ſome fearfull judgement and curſe of God to overtake them? And no doubt the cauſe why many ride and runne early and late, (do not call upon God for a bleſſing upon their endeavours) can not proſper and thrive in the world: No, God ſends ſometimes judgments, plagues, and puniſhments, upon them, and all for the neglect of this godly & Chriſtian duty, it is juſt with God both to croſſe and to curſe both them and their labours. Pſalm 14.

Againe, by the rule of this Doctrine they are no leſſe to be reproved, which can be content now and then to heare, read, pray, and meditate, &c. But this muſt be at their leaſure, when they have nothing elſe to doe; but to keepe certaine times, Morning, Noons, Evenings, to leave all ſports, paſtimes, delights, and buſineſſe, to goe to God, *Note.*

and serve him, and call upon his name, they cannot abide that, they will not be so tyed and retayned; but as the man in the Gospell, when Christ called him, first he must go bury his Father: and him that would go *bid his friends farewell.* So many could be content to serve God, and to pray unto him, but they must keepe their friends company: Or as these that were bidden to the feast; one hath his Oxen and gaine to hinder him, another his Wife, his pleasures and delights, which he is maried unto, and so can finde no time to serve God; even the least thing in the world is matter sufficient to hinder them from serving of God: these men shew that they finde no comfort at all in the service of almighty God, no good, no fruit, no benefit: for if they did, they would not be such strangers unto it.

Use 2. Let every one be exhorted and stirred unto this duty; if we have not begun, now to begin, and end in the feare of the Lord: to imitate Gods Children, as *David*, and the rest: Let us set some time apart every day for the

the Word and prayer, elſe we ſhall never prove our ſelves good Chriſtians, elſe we ſhould never find true comfort, elſe we can never look for Gods bleſſing upon us: let us then ſet apart ſome of our idle times that wee beſtow in talking, in walking, in playing, in vaine delights, or elſe idely, and beſtow it on Gods ſervice and worſhip, in hearing, reading, praying, meditating, &c. *David early in the morning* prevented the day-light, yea, at mid-night would he be ſo buſied, The Evnuch in his journey was reading the Scriptures. Let us then never ariſe in the morning or go to bed, but as duly let us ever be mindefull of this duty. Let us not miſpend our precious time: Let us (I pray you) conſider why we live here in the world, not to ſpend and conſume our time in toyes and vanities, but ſerve God, and to ſeeke for comfort and ſalvation unto our own ſoules: Let us therefore ſo ſpend it, as we may have comfort in the end.

Laſt of all, we are exhorted to be very carefull, after we have begun a good *Vſe 3.*

course in godlinesse, to persevere, and to continue in the same day and night, even unto the end; not only in the day-time of prosperity, but in the night-time of adversity, for unto God *the day and night are both alike*: Many make a
ps. 139. 12 fair beginning but the end is very fear-
Luke 9. 62. full and dangerous: Many lay their hands to the Lords plough, but in the end they looke back. *Lot's* Wife seems as forward as her husband, shee goes out of Sodome as well as he, she takes her journey with her husband, but she did not continue and hold out unto the end; but looks back contrary unto the commandement of God, and so was turned into a pillar of Salt: And shee being made a spectacle to all backesliders: our Saviour puts us in minde of
Luke 17. 32. her, when he saith, *Remember Lots Wife*. And *Paul*, when he had preached the Resurrection of Christ, *Agrippa*
Act. 26. 28. said unto him, *Thou perswadest me almost to be a Christian*: but there he staid and rested, and would proceed no further. These are fearefull examples, it had beene better for such
1 Pet. 2. 12.

That

That they had never known the way of righteouſneſſe: for indeed in a Chriſtian race there is no ſtanding at one ſtay; for not to go forward in religion is to go backward.

And thus much for the deſcription of a godly man affirmatively, ſhewing what hee doth carefully embrace and follow. *But his delight is in the Law of the Lord*, &c. So grant us good God, the knowledg of thy Law, that we may daily practiſe it in our Lives and converſations, to the honour of thy Name, and the future benefit of our ſoules at the general day of our Reſurrection: to whom with the Father and the bleſſed Trinity, be aſcribed all poſſible thankes from us poore Creatures, from this time forth and for evermore, *Amen.*

David's

Davids *Blessed Man.*

The third Sermon.

Verse 3.

Hee shall be like a Tree planted by the Rivers of waters, that will bring forth her fruit in due season, whose leafe shall not fade, so whatsoever hee shall doe, shall prosper.

HItherto the Prophet *David* hath described to us a godly and righteous man, such a man is truly blessed: both negatively shewing what be the evils he must very carefully shun and avoid, as also affirmatively, by those vertues and holy duties

duties Which he doth carefully embrace and follow.

Now in this verse the Prophet proceeds to set out the happinesse of a godly man, or wherein his happinesse doth consist. And this doth hee, first by a similitude, comparing him unto a pleasant, fruitfull, and flourishing tree: Secondly by that blessed success God gives unto a godly man in the end of this verse.

Wherein the Godly man is Blessed.

The precedent part of the verse, the similitude it selfe, it hath in it these parts.

Parts of the Verse.

First, whereunto a godly man is compared, *to a Tree*,

Secondly the nature of this Tree is described, not every common or triviall tree, but such a Tree, which for the originall of it, *planted*, secondly, for the situation of it, *by the rivers of waters*: thirdly, for the propriety of it, *that will bring forth her fruit in due season*; fourthly by a contrary property, *whose leafe shall not fade.*

First then, observe by this similitude, that man is compared to a Tree

Tree, and in three things especially, the shape, the growth, and the state of a Tree.

Man like to a Tree.

In shape.

Man may well be compared to a Tree in respect of his shape. For as a Tree consists of the roote, the stocke and the boughes, or branches, even so doth man, this mysticall Tree. Hee hath his head, which is the roote, and haire as small roots, his body as the stocke, and his armes and legges as so many boughs, and fingers and toes as lesser twigges: Onely the difference betweene the naturall Tree, and man this Mysticall Tree, is this: The naturall Tree is rooted in the earth, receiving as Esaus blessing the fatnesse of the same; but man, this Heavenly plant, derives not his juyce and nourishment from the fatnesse of the Earth, but from Heaven above, according to God's wise disposing of his roote, which is above, not below; and therefore are wee exhorted by the Apostle to set our affections on heavenly things, and not on things here below; for wee through

Gen. 27, 28.

Christ

Chriſt are made partakers of the Divine nature, in heaven therefore muſt our converſation be. *Pet. 1.*

Secondly, man may bee ſaid to bee like a Tree in reſpect of his growth; for a tree at firſt is flexible by nature and ſo by degrees, a little and a little growes to be ſtronger and ſtronger, till it come to perfection, and then againe begins to wither and drye up: ſo fareth it with man this myſticall Tree, while hee is in the ſtate of infancy, hee is a tender twig, and his minde is as flexible as a twig, eaſily inclined to vertue, if hee be accordingly educated; or elſe to vice if the ſame bee neglected: an excellent caveat to all parents and governours of youth, that they take a due time of correcting and educating of theſe tender plants; namely, to bend the tree while it is a twig; for if it be ſuffered it will grow to be cureleſſe: And as man is like to a Tree in reſpect of his infancy and tender age, ſo in reſpect of his decrepit olde age: for when the Tree is once come to his perfection

2. Ingrowth.

perfection in growth, it then decaies, and declines: so fareth it with man, let him seeme to bee as tall, and as straight as a Cedar Tree, hee must become a shrub againe, and stoope to age. For mans life is well compared to a day, whose evening will most certainely follow his morning, untill the night of death cause him to sleepe in the grave: For as there is a time to be borne, so there is a time to dye, Bee it that thou now seemest to be as strong as an Oake, and as tall as the Cedar, as flourishing as the Bay-tree, yet at last rottennesse will creepe into the strongest Oake, and strength and tallnesse will bee abated on thee, when the keepers of the house shall tremble, &c.

Eccles. 3. 1.

Eccles. 12. 3

3 In State.

Thirdly, man may be compared to a Tree in respect of the state of a Tree, and that divers wayes.

1

First, as the tallest Cedar is in greatest danger of winde and weather: Even so the man that is tall, either in place of authority, riches, honour, or the like, is most subject

ject to the aſſaults of Sathan, and rage of the wicked: And men of ſuch excellent places in Church or Common-wealth, are more ſubject to changes, diſfavours, to envy, inſurrections, poyſonings, murtherings, as to ſo many raging windes: Whereas thoſe that with little *David*, *Tend the Ewes great with young*, are free from theſe aſſaults.

Secondly, it is commonly ſeene, the more evill the Tree is, the leſſe fruitfull: So fareth it with man naturally, unleſſe men be ſeaſoned with grace, riches, honour, dignity, or the like, are great occaſions of an high minde, and an high minde is like unto a Mountaine, which the higher it is, the more barren it is. Whereas if he be meane, and ſimple of Spirit, he may fitly be compared to the vallies *which are ever fruitfull*, and as the Pſalmiſt ſaith, *ſtand thicke of corne*: For humility is the ground-worke of Chriſtian vertues, and pride the roote of all evill, and the Queene of al vice.

Thirdly and laſtly, the end of every

Tree

tree is becom either timber for building or fuell for burning: so fareth it with man this mysticall Tree; when death commeth, which is Gods axe, by the which hee doth cut us downe, hee becommeth either timber for the Lords house, *When this earthly tabernacle shall be destroyed, to be a building not made with hands, but eternall in the heavens*: or else (alas) but fuell for the fire of Gods wrath, even in *Tophet*, where is fire and much wood, and where the Lords wrath, as the bellowes shall never cease blowing and kindling the same.

It is here first of all to be noted, that the spirit of God sets out the happinesse of a godly man, by comparing him to a goodly green tree. Hence we learn, first of all that it is not onely a lawfull but a commendable and profitable kinde of teaching for Gods Ministers to illustrate points of doctrine by similitudes and comparisons, so that they may be familiar and fit to make the people conceive what they teach, and to raise comparisons from the plough and

and Plow-ſhare, to that end, that even the ſimpleſt in a Congregation may underſtand what is ſaid, and what is taught. This was the courſe of the Prophets from time to time in their Sermons to the people. This was the courſe of our Saviour himſelfe, who in all his Sermons uſed both Parables & Similitudes, comparing good men to good Trees, and bad men to bad Trees, comparing himſelfe to a Vine, the father to an Husbandman, us to branches; himſelfe to a ſhepheard, we to ſheep, and the Word to twenty things: as ſeed, Muſtard-ſeed, &c. To teach all thoſe that are Gods Miniſters, that when they preach unto their people, that they lay not up their ſpeech in a miſt of words, but ſo to deliver it, that the meaneſt and ſhalloweſt among the Hearers may underſtand it. Thence came the profeſſion of *Paul*, *We preach not our ſelves, but Chriſt Ieſus our Lord.* 2 Cor. 4. 5. And hence came that worthy reſolution of his, *I had rather in the Church ſpeake five words, &c, that I might inſtruct o-*

Iohn 15.
Mat. 13.
Ioh. 10. 1
Mat. 3 10
Luk. 8. 4

thers, than ten thousand words in a strange tongue. 1 Cor. 14. 19.

In which words by strange tongue, we are not simply to understand *Hebrew, Greeke, Latine, &c.* but by speaking of the mother tongue in a strange manner. Preachers are fitly compared to a Nurse; a Nurse doth halfe chew the meate to the little one, and doth babble unto them in their owne stammering Tongue: so must Preachers proportion their Doctrine to their hearers capacitie, and fit his tongue to their understanding.

This may serve to reprove such kind of Preachers, who seeke not to preach Christ crucified but preach themselves, even such as in handling the Word of God, and preaching the Gospell, seeke to shew their owne learning, wit, art, and memory, and so indeed preach no Christ, but themselves, like the old Pharisies, *Loving the praise of men more than the praise of God*: But what, shall *David* the Prophet of the Lord, or rather the Spirit of God in him, stoope so low as to speake to the understanding

derſtanding of all men, by ſimilitudes, compariſons, and the like? and ſhall ſinfull man, a worme of the earth, exalt himſelfe above God, to ſeeke onely the tickle itching eares with the words of mans wiſedome?

Vſe 2. Seeing Gods Miniſters muſt be faithfull Teachers of the truth of God, and muſt deliver the ſame in the plaine evidence of the Spirit, not with the enticing words of mens wiſedome, this ſerves to direct the hearers in the art of hearing: They muſt ſubmit themſelves to Gods ordinance, and be ready to know the will of God; we muſt not have itching eares, that are not able to ſuffer wholſome Doctrine, like the Gentiles, who deſpiſed the preaching of the Apoſtles, becauſe it was not ſtiled with mans painted eloquence, eſteeming it fooliſhneſſe: what is this but to ſtint the Spirit, and to teach the Lord to ſpeake? preſcribing the Miniſter what hee ſhall ſay, and reſtraining our hearing what wee will heare? what then will follow, but that we ſhall heare without fruit, and

1 Cor. 1. 2.

the Word to be unto us onely a savour of death unto death.

Doct. 1. Double use of all the Creatures of God.

Hence wee may observe here a second point of Doctrine, that seeing the Prophet compareth a godly man to a *Tree*; that of all the creatures of God there is a double use, one Naturall, the other Spirituall. As a *Tree* in nature, signifies such Plants of the earth as bring forth fruit according to their kind. Now besides this naturall signification, it serves to put us in

Mat. 3. 10 mind, that wee ought to be, namely, fruitfull *Trees* in the Lords Orchard, lest if we be barren or bad, wee prove fewell for the fire. A man having a Tree in his Orchard, if it brings forth nothing but leaves, he will cut it, and prune it, and dung it; but if after all this cost and labour it remaine still barren, he will then hew it downe as good for nothing, but fuell for the fire. Hereby wee may see how God will deale with us: Wee be all *Trees* here planted in the Lords Orchard, he doth

1 say 5. Luk 8 4 5 water us with the preaching of his Word, he cuts us and prunes us. Now

if

if after much coſt and labour we ſhall remaine barren ſtill, if the Lord come three or foure yeares, and ſtill no fruit will be found, hee will then bethinke him to ſtub us up, that we cumber not the ground. So by ſowing of corne into the ground, to maintaine mans life, our Saviour leades us to conſider of another thing: for as the ſower caſts his ſeed abroad into ſundry ſorts of ground, and they according to their Nature bring forth fruit accordingly: Even ſo the Miniſter of the Word ſcatters and ſowes the ſeed of Gods Word into the ground of mens hearts, and as they be prepared, ſo they bring forth fruit: So by a Weavers ſhuttle we ſee the ſhortneſſe of mans life gone in a moment. Doſt thou ſee how the wind drives the chaffe and duſt of the earth about, giving it no reſt untill it be cleane diſperſed away? Oh conſider then how the curſe of God ſhall follow and torment the wicked, and never let their ſoules be at reſt, till it conſume them. Doſt thou lye downe in thy bed every night? oh remember that thou

Verſe 4. of this pſalme.

must shortly lye downe in thy grave, be covered with dust, and therefore prepare to dye in the Lord. Dost thou see the beautifull grasse and hearbs of the earth cut downe and wither away? so thy beauty and riches shall fade and perish. When thou seest a stinking Carion, there behold the picture of thine owne selfe; for no carion is so loathsome to a man, as a rebellious sinner to God. Dost thou put on thy cloaths to cover thy nakednesse? Oh labour for the precious Robes of Christs Righteousnesse, *That thy filthy nakednesse doe not appeare.* Dost thou but wash thy hands in water? oh labour for the bloud of Jesus Christ, to wash away the spots of thy sins. Dost thou but sit downe to eate and to drinke to nourish thy body, without which it could not live? Oh consider that thy soule doth much more stand in need of the bread of Life, the food of thy soule. Dost thou see sometimes brimstone burning? Oh consider, and quake for feare of the dreadfull judgement of God upon *Sodome*

Esay 99.

Rev. 4. 18.

Ps. 51. 15.

dome and *Gomorah*, that were burned with fire and brimſtone: and how all ſinners ſhall have their portion in the *Lake of fire and brimſtone*. Doſt thou but take a booke into thy hand, and open it leafe by leafe? Oh conſider, that the time will come, when the *Booke of thy conſcience ſhall be opened*, wherein all thy ſins are written one by one, and thou ſhalt then receive according to thy workes. And thus we ſee that of all the creatures of God, there is a double uſe to be made of them: the one Naturall, the other Spirituall; one Temporall, the other eternall.

Gen 19.

Rev. 20

He ſhall be like a Tree planted by the Rivers of water.

THis part of the Similitude doth ſignifie unto us our implanting and ingrafting into Jeſus Chriſt his myſticall body, by the worke of Gods Spirit, and by the meanes of a true and lively faith.

This word *Planted*, is a Metaphò-

ricall speech, and borrowed from the practice of husbandmen, who first take up their Plants out of the Nursery, or place where they first sprung up, and then plant them in the Orchard or Vineyard: so fareth it with man, this *heavenly Plant*. And the comparison holds good in divers things.

First, for the circumstance of *time*, when the Plants of the earth are thus removed, and that not usually in summer, when the heate of the yeare is up, and the sap is gone up into the Plant, but in the Winter-time this is usually to be seene for the most part. Even so, the time in the which the godly man is planted, it is the Winter time; that is, the time of sorrow and sore affliction, not in the Summer of peace, when all things outwardly may seeme to goe well with a man, and he saith peace, peace: but when God doth give unto a man the sight of his sinne, and lets him see the reward of sin, even eternall death. Oh when a mans sins doe thus muster themselves before him and against him: Oh this Winter time,

time, this time of affliction and ſorrow: now is the ſeaſon of the removing of his heavenly Plant, *Man*. Rom. 6.

Secondly, as a Plant is removed, not when it is fruitfull, but removed to that end it may be fruitfull; So fareth it with Man, this myſticall Tree: We are not fruitfull by Nature, before ſuch time as wee are *planted* and ingrafted into Jeſus Chriſt; for till then we bring forth nothing but bitter and unſavory fruite: but we are planted to that end we may be fruitfull, and being once in Chriſt, we ſhall then, as living *plants* of that lively ſtock, bring forth fruite incontinently.

In particular, this planting hath in it two things:

1. *Plucking up.*
2. *Setting downe.*

The plucking up ſhadowes out unto us three things in the converſion of a ſinner.

Firſt, our ſeparation from the world: he cannot be in Chriſt, he hath his rooting ſtill in the earth, amongſt the men of the world: and therefore,

as

as we have heard before, wee must be carefull, that *we walk not in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull*: They are as so many noisome shrubs, that will be ready to fret the tender *Plants* of the Lord, and to annoy them, & therefore we must be removed from amongst them, that is, must have no secret society with them.

Secondly, it signifies our deliverance from the power of Originall sin thus: For as a *Plant* once removed, receives no more juyce nor nourishment from the old earth, from which it is removed, but from that soyle into which it is planted: So fareth it with this heavenly *Plant*, being regenerate and ingrafted in Jesus Christ, there will follow such a change of will, affection, understanding, and the like faculties of the soule and body, that whereas before they were altogether earthly, carnall and vaine, so now they mind heavenly things, being sanctified by the Spirit of Grace: and the power of Nature, that is, that sap of sin being done away.

Bom. 6.

Thirdly,

Thirdly, it signifieth a Christian mans sorrow for sin; for as no plant can be removed from one place to another, but the Axe, and other instruments of the Husband-man must bee laid unto it, and many a roote must be cut off before it can be removed: So fareth it with man this heavenly plant; the Lords Husbandmen, which are his Ministers, they must bring the Axe of Gods Word, and lay the same to the roote of our consciences, and we must have many an unprofitable sprout of nature cut off, before we can be taken out of nature, and ingrafted into Jesus Christ: the roote that is, thy affections, that have taken such deepe rootings in thy profits, into thy pleasures and the like; all these must be cut off before thou canst be planted into Christ.

Hence marke, in that the Prophet *David* compares a godly man thus to a Tree, not wilde, but planted, and that by the *Rivers of water*, and that this is a signe of our incision, or ingrafting into Christ his Mysticall body,

Doct. 3. All men that are not ingrafted into Jesus Christ are miserable.

dy, whereby wee are made Members of the same. Hence I say wee are taught, that all men out of Christ are miserable, onely they be blessed that be united unto Iesus Christ, and ingrafted into his mysticall body. Our Saviour speaketh of this when hee compares his Father to an Husbandman, himselfe to a Vine, and all of us to branches: Now he shewes that those men that bee not ingrafted into him, that they be but dead and withered boughs, and therefore they must be burned in the fire. Wee are all by nature wilde Olives, that bring forth nothing but sower and unsavory fruit, till we be transplanted by the Spirit of God, and ingrafted into the sweet Olive Iesus Christ. We see this plaine by common experience, take a seiene from a Tree, and unlesse it be ingrafted into another stocke, it will dye and never beare fruit: So unlesse wee be grafted into Iesus Christ by faith, and the spirit of God, we must needs wither and come to nothing, but prove fewel for the fire of Gods vengeance,

Iohn 15. 1, 2. Rom 11.

geance. And *Paul* shewing the estate of all men by nature, out of Christ, saith, *that we are all dead in trespasses and sins*; *The children of wrath*; yea, the very vassalls of the Divell, & limbs of Sathan, heirs of Gods vengeance and eternall damnation, *wee are without God in the world*, *strangers from the Common weale of Israel*, in a cursed and damnable estate. *Vnlesse a man be borne anew, hee can never enter into the Kingdome of heaven.* Yea, the Divell is called the God of the world, because men by nature are his vassalls and slaves; hee reignes and rules in them. We are in the Divels clawes, and taken in his snares to doe his will. This is the common slavery of all, high, low, rich, poore, noble and simple. Let men boast never so much in outward respects, as sometimes the Iewes did *we are never bound to any*; yet untill the Son of righteousnesse, Christ Iesus do make them free, this is their captivity. We read in what a great and intollerable bondage the people of Israel

Ephe 2,1 2 3.
Iohn 5. 6.
Iohn8.35
Rom.3.13
Eph.4.18

rael were in, in Ægypt under *Pharaoh*: but it can no way figure out unto us the miserable slavery & bondage that every man is under the spirituall Pharaoh, Sathan; for here the soule, the will, the affection, and all are captived and held in his snares, to do his will.

Vse 1. The use hereof may serve to humble us, and to cause the lofty to strik saile, which joy so much in outward things, riches, honour, beauty, strength, authority &c. Alas! what of all these, when in the meane time thou thy selfe art but a slave unto sinne and Sathan, a dead and withered Tree, reserved for the fire of Gods wrath? eternall death is thy surest inheritance. If thou hast thy right, what canst thou expect but the fire of hell? it is Natures desert, & that which nature doth aime at: Why, art thou then (O man) so secure when thy sins have cast thee into such a dismall estate? oh! let us labour to come out of it, let us not suffer our eyes to sleepe, nor our eye-lids to slumber, till we have got the assurance that

that wee are taken out of the state of Nature into the state of Grace, and to be by faith ingrafted into this true stock Christ Jesus.

Secondly, this shewes that all those that live and dye in the state of Nature unregenerate, not borne anew, not ingrafted into Iesus Christ, must needs perish and be damned for ever. The Apostle shewes that all men by nature be starke dead in trespasses & sinnes, and that all by nature are the children of wrath, as well as others: high, low, rich, and poore; old and young, learned, and unlearned: This is that our Saviour saith, *Vnlesse yee repent, ye shall all perish.* And again, *If any man abide not in me, he is cast off as a withered branch, and men gather them and cast them into the fire, and they burne:* Oh! how should this admonish all men to looke about them: It is wonderfull to see how men goe from day to day, securely in their sins, and neither think of heaven nor hell, but persevere and continue in their ignorance, unbeleefe, and hardnesse

Vse 2.

Iob. 3. 3. 5
Eph. 2. 1, 2, 3.

Luk. 13. 5.
Ioh. 62, 6.

hardnesse of heart; in swearing, contempt of the Word, prophaning the Sabboth, in lying, stealing, adultery, &c, *O consider this yee that forget God!* Oh consider the woefull and fearefull estate of all such as live and die out of Christ in the state of nature, they must needs perish, and for ever be damned: O thinke of this, and the Lord give thee understanding in all things, that every day thou riest thou art in danger to loose thy owne soule; and therefore lay this Doctrine to heart, and know that it is not good to dally in such points, God will not be mocked: And therefore now begin to repent, and turne unto God while it is called to day: Defer re no longer, but repent, and seeke to be reconciled to God while it is called to day.

Now the second part of this Doctrine is, that as all those that be out of Christ, are miserable and cursed, & if they live and die in the estate of nature, cannot be saved: So on the other side, all those that are regenerate, and

and borne anew, that be ingrafted into Ieſus Chriſt by faith, and the Spirit of God, ſo as they be the true and lively members of Chriſt his myſtical body, they are bleſſed and happy. Now that theſe are bleſſed, it may appeare in that bleſſed prayer Chriſt made a little before his paſſion; Hee begs this at his Fathers hand. *That all the Eleſt might be one in him, and be in them.* And this he begs often and earneſt unto his Father for: which ſhewes, that it is a matter of endleſſe moment and great importance, Now that ſuch as be one with Chriſt, are truely bleſſed, let us conſider a little what great and incomparable benefits we receive by this our planting & ingrafting into Chriſt his myſticall body.

Comforts ariſing o our ingrafting into Chriſt.

Firſt, hereby it comes to paſſe that every true beleever hath ſweet union and commnnion with God the Father, Son, and Holy Ghoſt: ſo as God the Father loves him as his childe, takes care of him, doth bleſſe him and

provides a Kingdome for him: So God the Holy Ghost is his comforter in all estates: so as he is now the childe of God, hath Iesus Christ to his elder brother, and all the Angels in heaven have charge over him.

1 Psal. 90.

2 Secondly, every true and lively member of Iesus Christ is reconciled to God, and justified in his sight, so as he hath the pardon and remission of his sins in the blood of Iesus Christ bestowed upon him, against whose faith the gates of hell shal never prevaile.

Rom 5.1. Rom. 8 1.

Thirdly, every true and lively member of Iesus Christ, is partaker of all the merits of Christs sufferings and obedience, as if he had done them in his owne person; Christs merits be his merits, Christs death his death, Christs Righteousnesse is his Righteousnesse; so as God will not call him to account for his sins, or looke on him as he is in himselfe; but wash his sins away in the blood of his Son, and behold him as he is covered with Christs owne righteousnesse and true obedience.

And

And hence we have three wonderfull benefits that wee are ingrafted into Iesus Christ. There bee three things which make every man miserable in Gods sight.

Benefits which arise from our ingrafting into Iesus Christ.

First, the guiltinesse of sin, whereby every sinner stands bound to undergoe and suffer the curse of God for his sins, and breach of his holy Law and Commandements.

Gal. 3. 10

Secondly, the corruption and filthinesse of sinne, which makes a man more loathsome than a toade or serpent in Gods sight; so as this makes a man abhominable, & all he doth exceeding loathsome.

Colos. 2.

Thirdly, there is the everlasting curse of God due unto us for sinne, which a carnal and unregenerate man is in danger of every day and houre, and which shall one day as certainely be executed upon the wicked, as now they live.

Now in Iesus Christ, by being united to him, and being members of his mysticall body, we have three wonderfull remedies against three fearefull miseries.

Col. 2. 14. First, for the bond of obligation against us, he hath taken it away, and nailed it to his Crosse, and crossed and cancelled the same with his own heart blood,

Rom. 8. 1. Secondly, for the stinking filthinesse and corruption of sinne, Christ hath both perfectly obeyed the Law for us, and also co ered us in his owne Righteousnesse, as *Iacob* in *Esaus* Garment.

Esay 3. 5. Gal. 2 20. Rev. 1. 6. Thirdly, for the most just and intolerable punishment hee stood in our steed upon the Crosse, and paid the full price and punishment for our sins: for when Christ suffered in our stead, it was as much as if we had suffered.

The fourth maine benefit which every godly man hath, by being one with Christ his Sanctification, which is a wonderfull and supernaturall worke of Gods holy Spirit, whereby every godly man, that is a true and lively member of Iesus Christ, is freed both in minde will and affection from the bondage and slavery of sin, and Sathan, and is by little and little enabled and strengthened

strengthened by the Spirit of God, to will, desire, and approve that which is good and holy, and to walke in it.

And this sanctifilation hath two parts, Mortification and Vivification: by the former sin is every day more & more mortified, weakned, and consumed: by the latter, inherent righteousnesse is put into them, whereby they walk with God in newnesse of life.

Now both these parts of Sanctification are wrought after this manner. First, after the Christian man is united to Christ, planted into him as into a Stock, and become a living member of his mysticall body, Christ Iesus then by his Spirit workes in him two blessed workes.

First, the godly man ingrafted into Iesus Christ, receives power & strength from the death of Christ to dye to all sin; so as the power of Christs death and passion doth kill sin, and mortifie their corruptions: *For as many as are baptized into Iesus Christ, are baptized into the similitude of his death. Rom.* 6.4 So as the death of Christ is as a

corrosive, to eate up and consume all rotten flesh and corruptions of our hearts; it eates our sin, and frets it away by little and little, till it be utterly abolished by death, when our Sanctification shall be perfected.

Secondly, every godly man receiveth power and strength from Christs Resurrection, to rise out of the grave of sin to newnesse of life, to walke with God in holinesse and righteousnesse. Even as we see all the parts of the body being joyned to the head, receive life and motion from it: Even so every Christian, as so many parts and members of Christ Iesus the Head, receive from him spirituall life and motion, whereby they walke with God in new obedience and love.

Vse 1. This Doctrine doth first of all condemne the doctrine of the adversary, That man hath free will in himselfe: Wee see here, that this mysticall tree *man*, must be *planted*, he cannot plant himselfe. Indeed, man at his first Creation had free-will himselfe, but since his fall, that Blessing is now fallen away.

way, and utterly loſt in man. And the proofe of this point may appeare unto us, if we will reſt upon the teſtimony of God himſelfe, who profeſſeth thus of man, that *The imagination of mans heart is evill, from his youth up:* Now what good can be willed of him who is firſt evill? Secondly, whoſe heart is a fountaine of all evill? Thirdly, whoſe imaginations, as ſtreames of that fountaine, are evill, and that not for a time, but ever, *from his youth up?* So that now, ſince the fall of man, the freedome of mans will to goodneſſe is ſo enthralled and eclipſed, as that of our ſelves we cannot plant our ſelves into grace, or into Chriſt: For we are as *Trees*, not planting our ſelves, but muſt be planted by God; *For he ſhall be as a Tree planted.* Gen. 8. 21

This magnifieth the free grace of God above mans free-will or merit; for whereas we doe aile to plant our ſelves, yet as it appeareth by the Text, we are planted. It is the Lord that muſt worke in us both the will and the deed; he muſt turne himſelfe unto *Uſe 2.* Lam. 5 21

us, before we can turne unto him. This is acknowledged by the Prophet *David* in that worthy prayer of his, when he saith *Compassion and forgivenesse is in the Lord our God, albeit wee have sinned against him.* This is taught by the Apostle, when he saith, that *Everlasting life is the free gift of God*, Yea, our Saviour Iesus Christ himselfe doth confirme the truth of this, when hee saith, *Every plant which my heavenly Father hath not planted, shall be rooted up.* Yea, it is worth our best observation, that the whole worke of mans salvation is called by the name of the worke of Grace, or of Mercy. And therefore on what part soever wee cast our eyes, wee shall see the free grace and mercy of God: begin wee at the foundation of all, *Gods eternall election* and come from thence to the period of all, *mans glorification*, and still aske the question from what roote each springeth? The answer must be, from the free Grace and Mercy of God: it was the free Grace and Mercy of God, that hee should elect us. It was

Dan. 9. 9
Rom. 6. 23.
Ephes. 2. 8
Lu. 12. 3.

Mat. 15 13
Ephes. 1. 6
1 pet. 2 10

the

the free grace and mercy of God, that he should send Christ to redeeme us: It was the free Grace and Mercy of God, that he should call us, that hee should justifie us, that he should sanctifie us; and what can it be but the free Grace and Mercy of God, that wee shall be admitted to an *Inheritance immortall and undefiled?* So that wee see here in the whole worke of mans redemption by Christ, there is no footing left for humane merit: For the free Grace and Mercy of God, and mans righteousnesse cannot possibly stand together, they will never admit any composition and therefore we must conclude for the whole work of mans Redemption, and say; *Not unto us Lord, not unto us, but unto thy name give the glory.* 1 pet 1. 4

Lastly, seeing all men out of Christ be miserable and those onely that be in Christ be blessed, let us labour while we live, to be assured of this, that wee are regenerate, that we are the true and lively members of Iesus Christ. All men say they hope to be saved, but those that be planted and ingrafted in- *Vse 3.*

to

to him, none but they that be regenerate and borne anew, none but such as doe repent and beleeve in Christ Iesus, be the true lively members of his Mysticall Body.

Iohn 3. 6. Rom. 1. 10 1 Cor. 1, 21

And to the end that wee be not deceived in so weighty a matter, but that wee may assuredly know whether Christ dwels in our hearts by his Spirit, and we dwell in him by faith, so as we be true and lively members of his mysticall Body, let us try it by these two waies: First by the power of Christs death. Secondly, by his resurrection. If thou be a member of Christ thou shalt find the power of Christs death daily crucifying the old man, and eating out the corruption of thy nature: For as wee see in a mans body, when there is much dead flesh in a wound, they lay corrosive medicines to eate it out: so the death of Iesus Christ applyed to our hearts by faith, frets and eates out as a corrosive, the corruption of Nature, our dead flesh: So as Christ by his death maketh all his members dye unto sinne, so as they

Rom. 6. 1, 2, 3. Rom. 6. & 7, 8.

cannot

cannot live in the bondage and slavery of sinne.

Now then, prove your selves, if you hope to be saved by Christ Iesus: But be not deceived, Christ dyed for none but such as be united to him, his true and lively members: And none are his members but such as finde and feele the power of his death, to mortifie kill, and weaken the power of sin and naturall corruption. Do you then find sin to dye in you? Doe you finde the strength of your corruption to be abated, the heate of it to be allayed? Doe you feele Christs death fretting it out; so as we can say; I hate sin, I abhorre sin, it is as bitter as Worm-wood unto me? doe you finde this change in your lives, that you do leave your old sins, labouring to get out of ignorance, to leave swearing, lying, whoring &c? then your case is good, it is an evident token that you are ingrafted into Iesus Christ. But if on the contrary part, you finde that sin is as strong now as ever it was, and that you are the same that you were seven yeares agoe, not

dying.

dying to sin, and rising to newnesse of life: Oh deceive not your own soules any longer, your case as yet is fearefull you be not the lively members of Iesus Christ; but wilde Olives, wilde branches, good for nothing but fuell for the fire.

Which bringeth forth her fruit in due season.

The secōd property of this Tree, this Tree wherunto the godly man is compared is most like to be the Palme Tree.

Moler. in Psalme. Palma gaudet rigatis ut q' ani-

THis is the second property of that Tree whereunto a man is compared: namely, as it is well planted, and seated by the *River-side*, where it hath continuall juyce and nourishment, and it is well watred: even so likewise it is fruitfull, and yeeldeth sweet and pleasant fruit to him that planted it, and that in due season: Even so the godly man being ingrafted into Iesus Christ, as by a River-side, and being a lively member of his mysticall body, he bringeth forth much good and pleasant fruit, and that *in due season*, when as it

may best stand for the glory of God and the good of man.

me libere gaudet. Ps ib. 13 4 Ps. 9. 2. 12

Here wee see then who are the true and lively members of Iesus Christ, who is a true godly man, and who is planted as this good Tree in Iesus Christ the true Vine: Namely, such as be carefull, and endeavour themselves continually to bring forth the blessed fruit of a godly and Christian life: *Every Tree is knowne by his fruit.* A Tree is not knowne by his rhinde or barke, nor branches, nor yet by his leaves; *But every tree is knowne by his fruit, Mat.* 12. 34. A goood Tree cannot but bring forth good fruit, and a bad Tree cannot but bring forth bad fruit: So every man is known by his fruit: He that is a godly man, and a true and lively member of Iesus Christ cannnot but bring forth good fruit, even the fruit of good workes, and a godly life: So a wicked man cannot but bring forth bad fruit, the works of darknesse, of a wicked and ungodly life. We see if a grasse or sciene be set into a good stock, and take aright, it will appeare

by

by the yeelding of fruit. But if it do not prosper, then it withers and dries, and is good for nothing but for fire. So if any man seeme to be a Christian, and to be a member of Christ Iesus, and yet bring not forth good fruit, surely his estate is fearefull, while he is unfruitfull, he must be pulled away as a withered branch, and to the fire hee must goe. A true Christian must not be like the Tree which Christ Iesus cursed, which had leaves and no fruit, but he must be like to the *Tree planted by the rivers side, that will bring forth fruit in due season.* Yea, that which is more, *they bring forth fruit in their age, Ps.* 92. 14. whereas, evill men, as the Apostle St. *Paul* saith, 2 *Tim.* 3. 13. *wax worse and worse,* and fall away from God daily more and more: This was the sum of the Doctrine of *Iohn Baptist* to his hearers, that they would *bring forth fruit worthy amendment of life, Mat.* 3. 8. And the like is used by the Apostle, *Let your conversation be such, as becommeth the Gospell of Christ, Phil.* 1. 27

Mat. 21. 19

Again,

Againe, *follow holineſſe, without which no man ſhall ſee God*, Hebrews 12,14. *Herein* (ſaith our Saviour in the Goſpell of St. *Iohn, ch.* 15.8.) *is my Father glorified, that ye bear much fruit, and become my Diſciples.* And wee know how Almighty God did pleade this cauſe with the people of Iſrael, even in their unfruitfulneſſe, notwithſtanding his great coſt and paines about them. This is the hope of the Husbandman, that after his coſt and paines he ſhall in the end reape ſome fruit, as a recompence of his labours: and ſhall we not thinke that God will require the ſame at our hands, we being the Vineyard of the Lord of Hoaſts? For every Chriſtian that liveth in the Church, is a Tree in Gods Orchard, he hath his room and ſtanding; The Lord watereth them with the dew of heaven, the Miniſtery of his Word and Goſpell, and the uſe of his Sacraments. Now the Lord lookes that we ſhould yeeld him fruit; otherwiſe you know what became of the Fig-tree that had goodly leaves, but no

Math. 21.

no fruit: it was sentenced with this curse, *Never fruit grow on thee more*. It will not goe for payment with Almighty God, that we have bin baptized into Christs Nature; that we have a being here in the Church of God, and are taken for good Trees before men: No, it is our bringing forth of much fruit, that must assure us that wee are the members of Christ, and ingrafted into him.

Object. What be the fruits that a godly man must bring forth?

Ans. They be the fruits of good workes, they be the fruits of a godly life, in a word, they be the blessed fruits of faith, the fruits of repentance, and the fruits of new obedience.

Fruit of a Christian three fold

1 Of Faith

First, every true and lively member of Iesus Christ, that is, every godly man or woman that is regenerate and borne anew, and so a sound Christian must labour to bring forth the fruit of Faith. Now faith is nothing else but that grace of God in a mans heart, whereby hee beleeves the promise of salvation, and the promises of the Gospell

spell, and applies them to his own soul, and therefore St. *James* saith, *Shew me thy faith by thy works*; Dost thou delight in the Law of God, and love his Word? Dost thou delight in his worship, and calling on his name? Dost thou finde thy faith to *Purifie thy heart*? this is some part of that fruit which God requireth of thee: This fruit *Peter* brought forth: *Thou art Christ the sonne of the living God: Matth.* 16. 6. This was the fruite that the Disciple *John* brought forth: *We beleeve and know that thou art Christ the son of the living God*, And indeed, this is the first stone that is to be laid in the building up of a Christian, and therefore very fitly called a foundation: and the *Colossians* are said to be *rooted, and built, and stablished in the faith*, *Col.* 2. 7. And indeed this is that pure foundation that shall beare up the whole frame of our souls against all windes and weathers. It is the first worke of change in the heart and the first difference betwixt man and man, when God *by faith purifieth*

James 2.

Act. 15. 9.

Joh. 6. 69.

the heart: It will suffer no uncleane thoughts, unlawfull lusts, or wandring motions to harbour there, guideth the affections, love, hatred, sorrow, &c. Such a man loves nothing more than God, hates nothing more than sinne, rejoyceth in nothing more than in doing the will of God, and sorrowes for nothing more than that he should offend so good and gracious a God. Againe, it is the foundation of all our obedience; *For without Faith it is impossible to please God*; and without it we can neither pray, heare, or performe any duty that shall be acceptable with God.

Note.

Heb. 11. 6

2. Of repentance.

The second is the fruit of repentance, whereby a man is humbled for his sins past, and is affraid of sin in time to come. This fruit of Repentance is of absolute necessity to salvation, according to that of our Saviour, *Except ye repent, ye shall all perish*, Luke 13. 5. And onely godly sorrow must worke this true Repentance in a man: *Godly sorrow worketh repentance in a man to salvation*: And therefore in the Scriptures

2 Cor. 7. 10

tures are recorded the mournings of the godly in the dayes of their humiliation. *Davids fainting*, Psal. 6. 6. *Ezechias chattering like a Crane*: Esay 38. 14. *Iob abhorring himselfe in dust and ashes*, *Peter weeping bitterly*, Mat. 26. 75. Mary Magdalen *washing Christs feete with her teares*, Luke 7. 38. And *Paul* crying out, *O wretched man that I am?* Rom. 7. 24. We must mourne with these here, if wee would rejoyce with them hereafter: And surely if there were neither heaven nor hell, neither reward nor punishment, yet the godly would sorrow for sin, for offending their good & gracious God, and loving Father. Besides this sorrow in a godly man for his sins past, hee is exceeding affraid of sinne in time to come, as *David*, who prayed unto God so earnestly, that hee would *Stablish him with his free Spirit*, Psal. 51. 10. That seeing he had such wofull experience of his owne weakenesse, hee prayes unto the Lord that hee would give him his preventing grace, that he might never fall into the like sin again. Ps. 126. 5.

So the godly Israelites in *Ezra* his time, *Ezr.* 9. 10. 3. When they had with griefe of heart bewailed their sins unto God, they resolved to make a *Covenant with God* and solemnly to bind themselves to put away their strange Wives, whereby they had so much dishonoured him. And so it is with al the faithfull, even as a good childe having by his untowardnesse vexed his Father, is carefull afterwards to please him again by all meanes possible. Well then, dost thou finde these fruits of true repentance in thee? art thou grieved, and even pained at the heart for thy wicked life, for thy ignorance, unbeleef, hardnesse of heart, thy neglect of prayer, and calling on Gods name? Art thou grieved for want of reverence in Gods worship? for thy abusing God. Namely, by swearing, cursing, and banning? for contempt of his word and Sacraments? for prophaning of his Sabbaths, careless governing of thy family? for thy malice, unbeleefe, uncleane, proud, & covetous thoughts, drunkennesse, uncleannesse, and the like?

like? Againe, dost thou finde in thee an earnest desire to walk with God, in obedience to all his Commandements, to live in no known sinne, but in all things to please God, to the utmost of thy power? These be the fruits of righteousnesse, whereby wee are knowne to be of God.

The third is the fruit of *New Obedience*, or of a godly life, both in Obedience of Gods Lawes, in the first and second Table: Christ makes this the eare-marke of his Sheep, *To heare his voice, and follow him. Ioh.* 10. And wee are willed by the Author of the Epistle unto the *Hebrews*, to *cast away every thing that presseth downe, and the sin that hangeth so fast on, and to run with patience to the race that is set before us.* This was godly *Davids* resolution, *I will run the way of thy Commandements*: and *David* describing the true worship of God saith, *They goe on from strength to strength, serving God in truth of heart, without hypocrisie*: and it is said here, that the fruite of a godly man *doth never fade*.

3.

Ps. 119. 32

psa. 88. 4.

And howsoever the worke of mortification is never perfected in this life, but that the remnants and reliques of sinne will still remaine, even in the godly themselves, yet they ever sin with griefe of heart; and Christs death doth set such a worke against all sinne, that the regenerate man can truely say: *It is not I, but sin that dwelleth in me*: So then, if thou desirest to please God in all his Commandements, at all times, and in all places, and to doe all duties of love unto men required in the Commandements of the second Table, shewing thy fruits in doing of good to the poore distressed members of Iesus Christ, feeding, cloathing, and comforting them in their need: In thy generall calling to bring forth the fruit of godlinesse, to be much and often exercised in prayer, hearing, reading, meditating, &c. As also in thy particular calling, to doe thy duty with a true faith, & a good conscience, without fraud, guile, deceit, &c. These be the fruits that are required in all those that are the members of Iesus Christ, and ingrafted into his mysticall body. This

This Doctrine doth flatly condemne all such, as unfruitfull and barren trees, as bring forth no fruit of a godly, righteous, and a religious life, such as live in continuall ignorance, blindnesse, hardnes of heart, in contempt of the Word, prophanation of the Sabboth: our civill honest men which are so much admired, if they be not good Christians, who should? And if they be not saved, I know not who should goe to Heaven: Well, every good Tree brings forth good fruit; Where be your good fruits? No fruits of faith, no fruits of repentance, nor new obedience; but instead thereof, the fruits of infidelity, and hardnesse of heart, and disobedience: Alas! that poore soules should goe thus blind-fold to Hell? to thinke that such should be saved; what then should become of Hell? as though a man might be a true Member of Iesus Christ, and ingrafted into his Mysticall Body, and yet be barren of good fruit; No, no, it cannot be: For there is such a lively power in this stocke of Life, Christ Iesus, That they who are once

Use 1.

Mat. 7.17

ingrafted into him, bring forth fruit incontinent: As we may see in the Thiefe upon the Crosse, what fruit he bare in an instant of time: first confession of his owne sins: secondly, proving the sins of his companion: Thirdly, cleering Christ to be innocent: Lastly, praying that Christ would remember him when he came into his Kingdome: And this we may see in *Zacheus, Lydia, &c.* Who no sooner converted, but brought forth fruit incontinently: And yet wee see how many dry, fruitlesse, and barren Trees deceive the world, as the Figge-tree Christ: Oh! he is a very honest man, keepes a good house, doth no body harme, a very kind and civill honest man, &c. Well, is this all? This will not serve to prove him a good Christian: *For now is the Axe put to the root of the Tree, every tree that brings not forth good fruit, is hewen downe and cast into the fire.* We know what became of the Fig-tree, that had goodly leaves and faire shewes, was it not accursed? And the Tree that the Husbandman digged, and pruned, and watered;

Luk. 9.

Mat. 22. Act. 16.

Mat. 3. 10.

Ioh. 15. 6 Esay 5.

watered; was it not in the end hewen downe, and reserved for no other use but fuell for the fire? and this will be the end of many of our civill honest men, (so called) whatsoever they thinke of themselves, or others conceive of them.

Oh then, how fearefull a thing is it to be Trees bringing forth leaves and no fruit, it is the condition of all hypocrites: For they shall find at last, what it is to be as a barren Tree in the lords Vine-yard; for that shall be taken away from them which they seem to have: as proud *Iezabell* and her painted face shall both of them perish together: On the one side, the Elect of God that bring forth fruit as well as leaves, they shall be both preserved together, and grow in grace and knowledge here in this life, and at the last, when these daies of sin shall have an end, they themselves shall be gathered into the place of rest, the Sion of the Lord, and their workes shall follow them, *Rev.* 14. 13. And howsoever workes justifie not a man, being the best

best of them weake, and imperfect here, yet by our workes, as the evidence of our vertues, we shall be judged at the last day.

Vse 2. This then doth plainely shew, that their estate is ten times worse and more fearefull, that bring forth nothing but cursed and bitter fruits of sin and wilfull disobedience. A Farmer or Husband-man will not suffer a Tree to grow in his Orchard, if it either bring no fruit, or else bitter, sower, or unsavoury fruit, so bad as none can eate them, for there is no use of them; but will hew it downe, and cast it into the fire. Oh! then *Consider this yee that forget God*: yee that live in continuall practise of sin and iniquity, you that bring forth no other fruit, but horrible oaths, blasphemy, drunkennes, whoordome, &c, that by the Axe of God Almighties vengeance, ye shall be hewen downe, and to the fire yee must goe. If Trees as be barren, and bring forth no fruit, shall be destroyed & cast into the fire; how much more such miserable and sinfull wretches, whose life is nothing

thing else but an heaping of iniquity vp to iniquity, and all prophanenesse against God and man? If the rich man were damned that did not giue of his bread to poore *Lazarus*, good Lord what shall become of those that take away, and (as it were) grind the face of the poore? In a word, if he not being fruitfull in good workes shall be punished so sharpely and seuerely, what shall then become of those that euen abound in all manner of most abhominable sin and iniquity? *Ob. consider this yee that forget God, least he teare you in peices, and there be none to deliuer you.* Mat. 3. 10. and 25. 4

Let this admonish euery man to try himselfe, to looke vnto his owne soule. Thou art a Tree in Gods Orchard, the Lord he husbands thee, doth bestow cost on thee, to water and dresse thee by his Word and Sacraments, mercies and iudgements; Well, hee comes to seeke fruit of thee, it may be he hath come, three, foure, seuen, or ten yeares together, and still thou hast no fruite, but remainest still a barren Tree. Well, *Vse 3.*

Well, the Lord will not alwayes stay and waine for fruit at thy hand, *Luk.* 14. 9. But will say to the Vine-dresser, *Cut me this fruitlesse and barren Tree downe, why doth it cover the ground and keepe it barren?* as it is in the fifth Chapter of *Esay*. *The ground that receiveth the raine that comes often upon it, and brings forth fruit meet for him that dresses it, receives a blessing But that that brings forth thornes and Bryars, is sentenced with a curse, whose end is to be burned, Heb.* the 6. Chap. 7, 8. If yee have not yet begun, begin now to bring forth fruite, I meane the fruites of *Faith*, the fruites of *Repentance*, and the fruites of *Obedience*, of a godly life and conversation: If yee have begun already, oh labour then to doe it more, bring forth more, and more better fruit, to abound in good works: Such Trees as these are, shall be spared, and not destroyed: *Devt.* 20. 19. But such Trees as bring forth no fruite, *Hew them downe, why cumber they the ground.*

In

In due ſeaſon.

THat is, in time convenient, when it may moſt ſerve for Gods glory, and the good of our Neighbour. So that here wee have a further condition of this *Tree*, ſet out by the circumſtance of the time: *That it bringeth forth fruit in due ſeaſon*: And we know it is a commendable thing in our grounds, and ſo in our Trees, that they bring us out their fruit in their due ſeaſon. If our Corne ſhould not be ripe till the Summer were over, or our Trees begin to bud in the Spring before Summer come, men would looke to reape but ſmall ſtore of fruites: Well, as this is commended in our ground, and in our Trees: So is it no leſſe commendable in our ſoules, and a true note of a godly man, and a bleſſed proceeding from his ingrafting into Ieſus Chriſt, that hee likewiſe bring forth *in due ſeaſon*.

The time deſcribed when a godly man doth bring forth fruit

In

Doct. 6. True note of a godly man, to waite all opportunities to doe good.

In this observe the godly care, and the heavenly wisedome of a godly man, and one that is the child of God: that hee waites and watches his time, and then readily takes the occasion to doe good. Every thing hath his time and season: *Seeke the Lord while hee may be found, and call upon him while he is neare*, *Esay*, 55. 6. 7. Out of which words we gather, that as there is a time when the Lord will be found of them that seeke him, (which time is a godly mans *Season*, for now doth he seeke the Lord) so there is a time when the Lord will not be found, and that a blessing cannot be obtained at his hands, though a man seeke it with teares, as *Esau* did, for so saith the Lord: *Because I have cryed and called unto you, and yee would not heare: Therefore the time shall come, that yee shall cry and call unto mee, and I will not answer*, Prov. 1. 24. 28. Againe, *Exhort yee one another daily, while it is called to day*, Heb. 3. 13. For our learning, for our Reading, Praying, Singing, and Meditating, &c. There

are

are times for each of theſe, which the godly man doth in no wiſe omit. And of this there is great reaſon: for ſhall we not be carefull of the performance of our duties herein, as wee are in our owne affaires? in our plowing and ſowing, our reaping and gathering in, our putting off of our Cattell, and tilling our ground: Men know their times, and take their opportunities, even then when it ſhall ſtand with their beſt advantage: Oh that wee could be as wiſe for our ſoules, to purchaſe the true treaſure which will make us rich unto ſalvation, as we are for theſe temporall things, which doe laſt but for a time! Surely it is the care of a godly man: As the Mariner watches for the winde, and when it comes hoyſes up ſayle: as the Captaine, and Souldier in the field waite their times: yea, and as the Birds, Swan, and Crane, the Beaſts, Swallow, and Piſmire, waite their times, and then take the occaſion and ſeaſon offered; ſo the Child of God doth in his heavenly wiſedome waite the time, and take the occaſion to doe

Eſay 1.
Gen. 43.

good.

good. As *Ioseph* in the seaven yeares of plenty, provided for the seaven yeares of dearth; So the godly man bringeth forth fruit in *due season*, that is, in time convenient. As when the Lord calls man to repent, he repents; when occasion is to pray, he will pray; when the season is to heare, hee will heare; when to reprove, hee will reprove; when to give to the poore, he hath his hand ready: so as when occasion is offered, he takes it; Yea, he waites and watches for it, as *Lot* did, to entertain strangers at his tent doore, *Genes.* 19. and as that poore man in the Gospell, who lay at the poole of *Bethesda*, waiting for the moving of the water, *Iohn* 5.

Vse 1. This reproves the folly and carelesnesse of most men, who neither waite the time, nor yet take the occasion offered: The Lord calls men to prayer, to call on his name, they make light of it: The Lord calls men to heare his Word, men contemne it: The Lord offers occasion to reprove sin, they will not open their mouths to reprove the swearer, blas-

blasphemer, cursed speaker, &c. The Lord offers occasion to releeve the poore, they shut up the bowels of mercy against them. In the matters of the world, Oh men are wise to take their time, the Merchant, the Mariner, the Husbandman, &c. But in the matters of God, which concerne the salvation of our soules, we are like to that sicke man, that let every man step in before him. Well, if we belong unto God, it will grieve us at the heart, that wee have not done our duty, that we have omitted our occasions of doing good: whether to heare, read, pray, reprove, or to give unto the poore: Well, let *us now seeke the Lord while he may be found*: Let us not with the slothful servant, defer till our Masters comming. How many be there that say, that they will now live at ease, in joy, and will take their pleasure, and follow their sports, and when they be old then they will repent, and serve God, and give themselves to prayer? but let none thinke if they do spend the flower of their youth in lusts and pleasures, in

Eccl. 12. 1

the service of sin and Sathan; that God wil accept of their rotten old age; no, the divell shall have the dregs as well as the wine.

Use 3. Hence we observe in the second place that Gods children are never void of the fruites of faith, but have them in them continually, to their endlesse comfort: other Trees oftentimes fall to degenerate, and to grow out of kind, and if they do hold out a long time, yet age at the last makes them to decay, & to die, albeit you dig, and dung, and water them never so much, it cannot keep them from wasting and withering: but it is not so with godly men, which are planted by the rivers of water, in Gods Church; for even in their old age they bring forth aboundance and store of fruit, albeit they be never so old, yet whensoever the season requires some fruit of a godly man, hee is ever ready to performe the same, being that he is continually watred, by the working of his Spirit: And this is confirmed by that of our Saviour Christ, *I am the true Vine, and my Father*

Father is the Husbandman, every branch that beareth not fruit in me, he taketh away, and every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit: So that being once *Planted* by these *rivers of waters*, wee shall then incontinently bring forth fruit. Ioh 15. 1, 2

His leafe shall not fade,

THis is the third point of the description of this Tree, to the which a godly man is compared; namely by the flourishing estate of it, *That her leaves do not fall.* They wither not, nor dry not, but alwaies flourish and are greene: Of this sort is the Olive Tree, the Bay Tree, the Lawrell Tree, and the Boxe Tree, they are alwaies green and flourishing, the heate of the Summer, nor the cold of the winter doth not parch or wither them, but they keep their vigour and colour at all seasons. Now this doth signifie

The third property of this tree whereunto the godly man is compared.

Ps. 92.12. unto us the constancy, and the perseverance of the godly: For as the Tree planted thus by the fresh springing waters, doth alwaies flourish; and is ever green, neither is it nipped either with the heat of Summer, or cold of Winter: So the godly man that is truly regenerate, he is constant, and doth persevere even unto the end.

Doct. 7 Perseverance required in each child of God.

Hence wee learne, that it is not enough for a man or woman to begin well, or to take some liking of Religion, to have some good motious, as to reverence good Ministers, to desire to heare them, to joyne with the people of God in prayer, to bring forth some good fruit in outward reformation of life, &c, unlesse he persevere, persist, & go on unto the end. *He that endures to the end shall bee saved*: And, *Bee thou faithfull unto death, and I will give thee a Crown of life.* *If a righteous man leave his righteousnesse, &c.* *He that putteth his hand to the Lords Plough and looketh back, is not worthy of the Kingdome of heaven.* Againe, *It had been better for them that they had*

Mat. 24.12
Rev. 2.10
Ez. 18.24
Luk. 9.62
2 pe. 2. 2.

had not known the wayes of godlinesse, than afterwards to fall away: And therefore in the Scriptures, such as have had some beginnings, and fallen away, are noted to have beene exceeding wicked men: As we see in *Iudas*, Mat. 27 first a Preacher and an Apostle, a man well esteemed, that had excellent gifts, to preach, pray, & cast out devills, afterwards an hypocrite, a theefe, a traytor, a reprobate: *Herod* had many things in him at first, reverenced *Iohn Baptist* Mar 6.20 heard him gladly, did many thing at his request, yet afterwards a bloody persecutor. *Demas* once a sound professor as it seemed, and one that was deare unto *Paul*: but afterwards left his profession, and fell in love of the world, like the Church of *Ephesus*, lost their first love, and grew worse and worse: So that let all men know, that though they have many excellent gifts and graces of Gods Spirit, Knowledg, Faith, Repentance, Zeale, Patience; yet all is nothing worth, unlesse they hold out in faith, Repentance, and obedience, and maintaine faith and 2 Tim. 4. 10.

good conscience even unto the end. If a Souldier should be cunning and skilfull, knowing how to fight and handle his weapon well, and yet should turne his backe, and play the coward, he is but a cowardly souldier, and not worthy of the Crowne: And therefore it is a speciall duty required of every Christian to continue stedfast; *Be thou faithfull unto the end, and I will give thee a Crowne of life.*

Hence we see that it is a dangerous thing to revolt, and goe backwards in matters of Religion, to lose our first love: It is a fearefull signe of a Reprobate and Cast-away, when men slacke hand, and slip necke out of collar, grow carelesse in the service and worship of God: for a man to grow there is some hope, though he doe but creepe on in Religion, but for a man to goe backward, or to stand at a stay, is dangerous: For it is certaine, not to goe forward in Gods matters, is to goe backward: not to increase, is to decrease, not to grow better, is to waxe worse. It is a hard matter to make a

good

good beginning. wee are not eaſily brought to ſet foot forward in the waies of godlineſſe, but then to trippe while we are in our journey, and to waxe weary of well doing: this is a fearefull ſinne. Well then, lay this doctrine to heart, examine your ſelves, ſee how yee grow, whether as good trees in Gods Orchard, being ſo watered with the Rivers of water of the Sanctuary, and fed in the greene paſtures. If a child goe to Schole, and doe not increaſe in knowledge, learning, and education all money and paines is ill beſtowed. If a Tree be planted, and doe grow worſe & worſe, it is time to cut it downe. Well, we be Trees in Gods Orchard, the Lord hath planted us by the *Rivers of waters*, when a great number about us be in a barren ſoyle, and have no meanes: and for us not to grow, but rather to decay, it were the next way to provoke God to bring his Axe, and to hew it downe: And therefore prove how you hold your owne, how you grow in knowledge, faith, repentance,

and obedience; And above all things, take heed that you decay not in grace, goe not backward, lose not your first love. I feare me it may be said of us, as Christ said sometime to the Church of Sardy, *Thou hast a name that thou livest take heed thou be not dead, Rev.* 3. 1. Repent therefore and amend, that the things in thee ready to dye may be recovered.

Vse 2. Here is a notable meanes to try hypocrites from good Christians, hee that is sound-hearted, and truely humbled, and regenerate, will persevere, and grow in Grace, hold out to the end, so as their workes shall be more at last than at first: yea, the godly man is like the tall Cedar, the more it is shaken with stormes and tempests it takes the deeper roote and it growes the faster; like the Camomile, the more it is troden on, the more it growes: or like some precious stone, never shine brighter than in the darkest night; or like perfume, never so sweet as when it is rubbed and chafed: or gold, never brighter than when it is fined in the fire.

fire. The Word of God is plaine for this; *Abraham* in all his journies and travells, though he met with many and dangerous enemies, yet hee was most constant in his faith. *David* in all his troubles, yet still was religious. The Children in the fire, most glorious Conquerours. *Daniel* in the Denne a blessed man. *Iob* in his greatest extremity, a patient man. *Paul*, *Peter*, and the rest of the Apostles never shewed themselves more worthy men than in great tryalls, and stormes of persecutions: So that you see a godly man is well compared to a strong Oake, or Cedar, or rather a Palme Tree, that never loseth his leaves, fruit, & greennesse, no, not in the bitter stormes and blasts of Winter. So the godly man doth not shrink in the wetting, like to a piece of Sale-cloath, but doth persevere, and is constant even unto the end, *His workes are more at last, than at first.*

But come to an Hypocrite, a counterfeit Christian, a false professor of the Gospell, you shall see they be like painted

painted Sepulchers, faire without, but foule within; like to empty vessells, which make a great noyse, and have no liquor in them; like a peice of Sale-cloath, which being drawne out, and set on the Tenters, will quickly shrink in the wetting: They be like to false friends, that will hang on like burres while there is some gaine to be gotten; but they will faile a man when hee hath most need of them: so long as it is faire weather, and there is no danger in professing the Gospell, they will seeme forward, and very zealous, as though they were the onely men in the world; but if there come any matter of danger, if the Sunne grow hot, or if stormes or tempests doe arise, that is, troubles and persecutions for Religions sake, and the Gospells sake, they will then hide their heads, and professe no longer. All the goodly leaves and shewes they made will wither, and come to nothing; then they will appeare to their kind. Such our Saviour Christ likeneth unto Corne in the stony ground, which makes a faire shew

for

for a time, but when the Sun ariſes, it withers away: Even ſo theſe kind of Profeſſors, if any tryall, or trouble doe come for the Goſpells ſake, or that for their profeſſion they ſhould loſe the favour of ſome great man, Oh! then they thinke it the ſafeſt way to ſleepe in a whole skin; then they wither away: & then they ſhew they did profeſſe the Goſpell not in truth and ſincerity, for love of the Goſpell, but for ſome other reſpect, namely, for ſome hope of gaine, or honour, and favour of men, or for praiſe of the world. Luk. 8.

Let this admoniſh us all, as we doe love our owne ſoules, to labour for conſtancy, and perſeverance, that wee may hold out unto the end, that our workes may be more at laſt than at firſt; that we caſt our account before-hand, what it will coſt us to be Religious indeed, that we be ſure to digge ſo deepe, that we lay the Foundation of our faith upon the Rock Chriſt: and for want of this godly care and circumſpection afore-hand, many have at the firſt given their names to Chriſt, who

Vſe 3. Mat. 24. 13. Re. 2. 10. Lu. 24. 26. Mat. 7. 26. 2 Chro. 24. 17.

who afterwards, when they were to take up the Crosse of Christ, have gone out, and turned their backes upon Christ. *Saul* began well, but afterwards waxed worse, and in the end became an open persecutor. *Ioash* behaved himselfe uprightly all the dayes of *Iehojadath*, and repaired the house of the Lord, but after his death hee fell to Idolatry. What did it profit *Lots* Wife to goe out of *Sodome*, in so much as afterwards she looked backe, and was turned into a Pillar of Salt? So then we see here, that it is not enough to purpose well, it is not enough to begin wel, neither is it enough to proceed wel, it is required of us to persevere well, & to continue in a constant and setled course even unto the end of our dayes.

Doct. 8. By our union with Christ we are made sure of perseverance.

Last of all, that it is said here, that the *Leaves*, that is to say, the faith of a Christian, *shall never fall*. Hence I gather, that no elect child of God, that is truely regenerate and borne anew, and a lively member of Christs Mysticall body can perish, and finally fall away. *For whom God predestinateth, him hee calleth;*

calleth; whom he calleth, he juſtifieth; whom he juſtifieth, he glorifieth. Rom. 8. 30. *The gift and calling of God, is without repentance. My ſheep heare my voyce, and follow me: And I give unto them eternall life, and they ſhall never periſh, neither ſhall any man take them out of my hand. Ioh.* 10. 27, 28, 29. And the reaſon is, *Wee beare not the root, but the root beareth us.* Our ſalvation doth not depend upon our ſelves, for then indeed wee were in danger to fall away every moment of an houre: but it dependeth upon him, becauſe wee are in him, and through him wee grow and increaſe: yea, the older wee be in Chriſt, the more doe we faſten our roote, and flouriſh. They which are planted in the Courts of the Lord, ſhall flouriſh in their old age, & bring forth much fruit.

And whereas other branches are many times pulled from their ſtock, either by the violence of the winde by the hands of men, or at the leaſt conſumed by length of time: It ſhall not be ſo with them that are in Chriſt: for they

they are kept by him, as the root bearing branches. Because I am not altered nor changed, therefore you are not consumed, Oh yee sonnes of *Iacob!* and therefore right happy is the state of that man, who is in Christ Iesus: *For neither life, nor death, things present, nor things to come, shall seperate him from the love of God, Rom.* 8. 38.

Arguments to prove a christians perseverance. Phil. 1. 6.

And this comfort is confirmed to us by most sure Arguments, which are to be observed as followeth: The first is taken from the Natures of Almighty God: *He is faithfull which hath promised.* And *I am perswaded* (saith the Apostle) *that he who hath begun this good worke, will performe it untill the day of Christ.*

Rom 6. 5.

The second is taken from the nature of that life which Christ communicateth to his members, *Wee know that Christ being raised from the dead, dyed no more.* This life of Christ is communicated to us, so that it is not wee that live now, but Christ that liveth in us.

The third is taken from the nature of that

that seed whereof we are begotten: *We are borne anew, not of mortall seed, but immortall*: Now as the seed is, so is the life that comes by that seed, our life therefore must needs be immortall. 1 Pet. 1. 23.

Vse 1. This confuteth the detestable Doctrine of the Papists, who hold & teach, that a man elected, called, justified, and sanctified, may for ever fall away and be damned: That he which to day is the deare childe of God, to morrow may become the childe of the Divell; to day a member of Christ, to morrow a limbe of the Divell: to day an heire of Salvation, to morrow a childe of Damnation. Now what Doctrine can be more divellish and uncomfortable? This is nothing else but to set up a Gibbet to torment the poore soules of Gods Children, to overthrow the nature of Faith, to make God feeble and weake, or foolish and unwise, which is manifest blasphemy: but we see here, the Word of God tells us this cannot be: *For what shall separate us from the love of God in Christ Iesus? nothing.* 2 Pet. 1. 10. psal. 15. 4. Rom. 8. 1.

This

This may serve to reprove another sort of men, who are ready to abuse this doctrine. Tush, saith the carnall and loose Christian, it skills not then how a man lives, whether well or ill, he that is elected, and is a Member of Christ shall be saved, and he that is reiected shall be damned, though he live never so well: therefore they take liberty to sin and make conscience of no sin whatsoever. But they must know, that God decrees a man as well to the meanes, as to the end. And it is impossible a man should be Elected and called, but he must live well; so he that is not Elected and called, cannot live well: And it is all one as if a man should never eate or drinke, and yet hope to live and like well: or lying in the fire or water, and using no meanes to come out, should not perish. But we must know that the end and the meanes must goe together: And for a man to neglect, or reject the meanes it is in vaine for him to hope to be saved: For if thou belong to God, thou shalt in time be called and sanctified:

And

And where this worke is not already wrought, that man is as yet in the ſtate of damnation, both of ſoule and body.

Here is matter of endleſſe comfort to every true child of God, that truely repents, and beleeves in Ieſus Chriſt, that howſoever through the malice of Sathan, and the temptations of the divell, the allurements of the world, and the corruptions of our fleſh, wee may grievouſly ſin and fall; yet *There is no condemnation to them that are in Chriſt. Rom.* 8. 1. *The gates*, that is, all the power of Hell, *ſhall not prevaile againſt us, Matth.* 16. If ever thou perceiveſt the ſound worke of grace in thee, findeſt Ieſus Chriſt to dwell in thy heart by faith, ſo that thou hateſt all ſin, and deſireſt in all things to pleaſe God, though Sathan rage and ſtorme, and all the gates of Hell riſe up againſt thee, yet thou maiſt come on thy ſelfe in the Lord, and ſay with *Paul, There is no condemnation to me that am in Chriſt, which walke not after the fleſh, but after the Spirit*: Thou maiſt *Vſe* 3.

maiest triumph with *Paul*, and say, *Who shall lay any thing to the charge of Gods chosen?* And, *If God be with us, who can be against us?* And againe, *I am perswaded, nothing can sever mee from the love of God in Christ Iesus*: No not sin, nor death it selfe. O happy then, and blessed is the state of that man who is in Christ! *Neither life nor death, things present, nor things to come shall separate him from the love of God.*

And whatsoever he doth shall prosper.

Doct. 9. God doth ever blesse the godly endeavours of his children.

HEre is described another part of the blessednesse of a godly man, containing the mercy and goodnesse of God unto him, in the lawfull things wherein hee hath to deale, that God doth of his infinite mercy and love, direct and prosper this man, giving a blessing and good successe to all hee takes in hand: And this mercy all men desire, to attaine prosperity and good

ſucceſſe in their eſtates, all men deſire it; loe here it is promiſed.

Hence wee learne, that it is not in vaine for a man to be godly, to be religious, to walke with God, and to keepe faith and a good conſcience before God and man, but it is the onely way to be bleſſed, to have the bleſſing of God upon us in our places and callings, and to have good ſucceſſe in all things that wee take in hand. This is taught by *Moſes* unto the people of Iſrael: *If thou wilt obey diligently the voyce of the Lord thy God and obſerve and doe all his Commandements which I command thee this day, &c. All theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt obey the voyce of the Lord thy God. Bleſſed ſhalt thou be in the City and bleſſed in the Field; Bleſſed ſhall be the fruit of thy body, & the fruit of thy ground, and the fruit of thy Cattell, &c. and in all that thou puteſt thy hand unto.* This did the Lord unto *Ioſhua: Let not the booke of the Law depart out, &c. For thou ſhalt then make thy way proſperous, and then* Deu. 28. th where Chapter.

shalt thou have good successe. Iosh. 1. 7, 8. And the Apostle saith, *That godlinesse hath the promise of thie life, and the life to come.* 2 Tim. 4. 8. If you would see the promise performed look into the History of the godly Kings. *David,* Psal. 128. *Iosiah,* Ier. 22. *Ezekiah, &c.* 1 Chro. 28. 8, 9. who so long as they walked with God and kept his Commandements, and were truely godly and Religious, how did they prosper and grow in the world? how did God blesse them in all that they put their hands unto? This wee may clearely behold in *Ioseph,* who was a godly and a vertuous man, and how did the Lord prosper *Ioseph? His Master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.* Gen. 39. 1, 2. It is said of *Iob,* that hee was *a just and an upright man, one that feared God, and eschewed evill,* Iob 1. 1. And it is rehersed, how God did blesse him in all his substance, which was very great; so as the Divell confessed, that *Iob did not serve God for nought,* but that God

God did therefore blesse him. *Iob.* 1.9. And the reason is, because the godly man takes nothing in hand without the warrant of Gods Word. Secondly, he doth that is good in a good manner, in faith, and hearty obedience; and lastly, the end of all his actions, tends to the glory of GOD, and the good of his neighbour. *And whatsoever he shall doe, shall prosper.* Ps. 119.9.

But it will be objected against this Doctrine, that this seemes not to be so; for doe wee not see that wicked men, ungodly wretches, haynous and monstrous sinners, that they flourish in the world, that they live in great prosperity, delight, and pleasures? This made *David* and *Ieremy* to expostulate the matter with God. *Why doe the wicked flourish in the world and why doe such prosper?* And againe, *Wherefore doth the way of the wicked prosper? why are they in wealth that rebellionsly transgresse?* It grieved both *David* and *Ieremy*, and made them to fret inwardly, as though God seemed to favour wicked men, and to dislike and *Object.* ps. 73 3,4 ps. 37.36. Ier. 12. 12 M l.3.15. Iob 21 7.

discountenance the righteous and the godly.

Answ. For answer, you are to know that there is a double kind of prosperity, the one we may call *Spirituall*, proceeding from Gods favour and love unto us in Christ, and declared principally in the bestowing on us the spirituall and heavenly graces of his Spirit, as Faith, Repentance, Sanctification, &c. unto the which the Lord also addeth the blessings and benefits of this life, so far forth as the Lord shall judge them meet and expedient for his Children here on earth.

There is another kind of prosperity which is earthly, a thriving onely in earthly things, as wealth, honour, credit, &c. all which may befall, and doe befall the wicked men, and ungodly: But *David* speaketh here of the former, promiseth that this shall be one part of his happinesse, that hee shall have good successe; that is, a plentifull measure of all spirituall graces that shall make him rich unto salvation, and in earthly matters also, according

to

to his portion: So that howsoever a wicked man may esteeme riches, honour, prosperity, and the like, to be the best; yet the godly man saith with *David, Lord shew me thy countenance;* his prosperity being double, inward and outward, the chiefest of all is heavenly. 1 Pet. 1. 4. psal 4 3. 1 Tim. 4. 8.

As for the things of this life, the godly doth prosper, and the Lord doth give good successe.

First, whether the godly man have little or much, hee hath it from Gods right hand, as a blessing and a favour of God, given unto him as a right in Jesus Christ: whereas a wicked man, though he have never so much, he hath it from Gods left hand, that is, with anger and displeasure, with the secret curse of God.

Secondly, the godly man, hath hee little or much, hee hath it with the peace of Conscience, and joy in the Holy Ghost. *David* having his portion from the Lord as a blessing, saith, *That the Lord made him more joyfull thereby, than they whose Corne and* Ps. 4. 17. Ps. 37 16 Ps 1. 128.

Oyle, and Wine abounded. A small thing that the righteous hath, is better than great riches of the ungodly.

Thirdly, the godly mans estate is permanent and durable, his prosperity doth not ebbe and flow, but continueth and lasteth: but the prosperity of the wicked is too too uncertaine; yea, when they be at the highest, suddainly the Lord sets them in a slipery place, and downe they fall: *Pharaoh, Senacherib, Nebuchadnezzar, &c.* and their fall is the more fearefull, because it is not onely suddaine, but in the height of their prosperity, sometimes by Gods vengeance upon them, sometimes by one meanes, some times by another.

Vse 1. This may serve to stop the mouthes of the common Athiests of the world, who doe say, *That it is in vaine to serve God, and lost labour to be religious, no fruit in leading of a godly life:* For so they say, if they would follow Sermons, and spend their time in Prayer, and calling on God, in reading and meditating on his Word, they

Mal. 3. 1.

they ſhould beg when they have done and ſuch men never proſper in the world; but that is a falſe accuſation. Did not *Abraham* proſper, and *Lot*, *Ioſeph*, *Iob*, *David*, *Ezechiah*, and the like? even becauſe they were godly, therefore they proſpered: yea, onely the godly man may be truly ſaid to proſper, becauſe hee alone is in the favour of God he alone hath his proſperity from the right hand of God, hee alone hath them as bleſſings, and in the favour and love of God: whereas the wicked and ungodly man hath riches from the left hand of Gods anger and diſpleaſure to him, they have them with no comfort, nor peace, but with great vexation, trouble, and diſquietneſſe, and they ſpend them with great paine and ſorrow.

This may reprove the fooliſh brag and boaſt of wicked men, who therefore thinke that they bee highly in Gods favour, becaule he lets them attaine to great preferment, honour, and dignity here, and that therefore God doth favour and love them. Poore *Vſe 2.*

ſoule

soule, hast thou no better reason to proue thy selfe in Gods fauour? *Cham* was a rich man, so was *Esau* a great man in the world, *Pharaoh*, *Herod*, *Nebuchadnezzar*, and many other, and yet neuer the more beloued of God, but wicked and damnable, as the glut-
Luke 16 ton. Nay, know, vnlesse thou bee a godly man, thy riches will be thy bane, and they be tokens of Gods vengeance, to make thee more proud, cruell, and wicked, vnclean, and filthy: yea, to feed thy soule to the day of slaughter.

Vse 3. This should admonish all godly men to take heed how they fret and grieve at the vaine and vncertaine prosperity of the wicked and vngodly; it is that which troubles the godly much, as it did *Iob*, *Ieremiah*, *Dauid*, and *Asaph*, who wondred and were very much grieved at this to see the vngodly flourish, and to abound in honour, dignity, wealth, authority, the only men of the world: and on the contrary part, the godly in misery, trouble, &c. *But*
psl. 7.35 *when they went into the House of the*
psl. 37.37 *Lord, then vnderstood they the end of*

those

thoſe men; namely, that God did ſet them in ſlippery places, and that their end was fearfull. And as *Iob* ſaith, *they ſpend their dayes in pleaſure, and ſuddenly go down to hell.* Let us then conſider well of theſe things, and not to grieve at the wicked becauſe they proſper, or to be drawn hereby to thinke the better of them, or their vile courſes, becauſe they flouriſh a while; or the worſe of the godly becauſe they endure ſome trouble: but conſider their latter end, and in the mean time to poſſeſſe our ſouls with patience, notwithſtanding the jollity of the wicked, for it is but for a time, like a great thiſtle, which ſtarts up in Summer; & at the comming of winter is gone, or the poore ſtate of the godfor in the end they ſhall be exalted. Iob 21, 13

Laſt of all, if we deſire to thrive in the World, to proſper, and to have the bleſſing of God on our labors, the beſt, yea, and the ſureſt way is to become religious, to walk with God, to lead a godly life; the example of *Abraham, Ioſeph, Ioſhuah, David, Iob, &c.* may perſwade us hereunto. Wee ſee many take *Vſe* 4.

1 Tim. 4, 8. Deu 28. 1, 2 Ioſh. 1. 7. pſ l. 127.

take great pains night and day, toyle and moyle all the year long, even wearing out their bodies early and late, & yet do not thrive, doe not prosper and come forward, but rather go down the winde. The reason is, God doth not blesse them and their labours, because they be wicked, and live in the practise of some known sin: And therefore if thou wouldst finde Gods blessing upon thee and thine, upon thy soule, body, goods, good name, wife, children, Corne, cattell, &c. the best way to serve God, is to call on his Name, to lead a godly life. and then certainely thou shalt finde that God will blesse thee, and make thee to prosper in all thy undertakings: thou shalt live all thy life comfortably, and on thy sicke bed dye cheerfully, and rest in hope; then rise again at the last day joyfully and for ever reigne with God, and be the son of the Almighty. and have him alwaies in thy society: this is the estate of a godly man. And this grant oh dear Father, for the Son of thy love, the Lamb of thy bosome, Iesus Christ, Amen.

Davids

Davids *Blessed Man.*

The fourth Sermon.

Verse 4.

The wicked are not so, but as the chaffe which the wind driveth away.

NOw wee have heard the description of a godly man and of his blessed and happy estate wherein he stands: Also he proceedeth to a plain description of a wicked and ungodly man. And hee sets out his estate by a generall speech opposite unto that which had beene spoken of the godly: *The wicked are not so.* Then by a similitude, comparing him unto Chaffe, and then the property of Chaffe is noted to be light, vain, and

The first generall part of the Psalme.

and unconstant, carried away with the winde.

In the generall description, or the Introduction in the description of a wicked man, *The wicked are not so*: The speech is negative, and excludeth the wicked from all that which the Spirit of God hath spoken of the godly, both concerning their vertues themselves, as also concerning the recompence of their vertues.

The vertues of a godly man were described two waies: first negatively, *They walke not in the counsell of the wicked, stand not in the way of sinners, sit not in the seat of the scorners.* Now this negative in the godly, is affirmative in the wicked: because they walke in the counsell of the wicked, they stand in the way of sinners, and they sit in the seat of the scorners.

The other description of a godly man is affirmative, verse the second, *But his delight is in the Law of the Lord, &c.* But this affirmative in the godly is negative in the wicked: For their delight is in nothing lesse than in the

the *Law of the Lord*, neither doe, or will the wicked meditate therein, either day or night: So that in reſpect of the vertues of a godly man it may well be ſaid, *The wicked are not ſo.*

And laſt of all, for the recompence of the vertues of a godly man, the wicked are alſo excluded: the godly man is compared unto a *Tree that is planted by the rivers of water, that brings forth fruit in due ſeaſon, whoſe leafe doth never fade, and whatſoever hee doth ſhall proſper.* The wicked are not ſo, *but as the Chaffe, &c,*

Where, by the way we may obſerve the care that God hath, that every man ſhould have his part in that pertaineth to him, he would not that the wicked ſhould encroach upon the portion of the godly, or that the Saints ſhould be diſmayed by the judgments of the wicked, but he laboureth as to allot and allow to one their part, ſo to exclude the other from their portion, to ſhew that they have no intereſt in their bleſſednesſe. And ſo it is a uſuall thing in the courſe of the whole Scriptures, that where

pſ 37. 34.
Eſ. 3. 10, 11
Mal 4. 2

where the Holy Ghost setteth downe the blessings and promises pertaining to Christians: in the same place he setteth down the judgements that belong to the wicked and ungodly.

Doct. 1 The state of the wicked most miserable.

Out of the generall description, or introduction into the description of a wicked man, in these words, *The wicked are not so*; we gather this Doctrine that the estate of all wicked men, bee they what they may be, never so great, glorious, rich, wise, beautifull, and learned in the world, yet their estate is wofull, cursed, miserable, and wretched: he is cursed in his soule, cursed in his body, cursed in his goods, good name, wife, children, corne, cattell, &c. *Thou hast destroyed the proud, & cursed are they that do erre from thy commandements: The foolish shall not stand in thy sight, for thou hatest all them that worke iniquity.* Now, what though a man should abound in wealth live in honour, bath himselfe in pleasures, yet if he be not a godly man, that is, truly sanctified, he can take no sound comfort in any of these: *For to them*

Deu 28. Psal. 119 21 Psal. 5 5. Tit. 1. 13. Act 7. 51. Esay 63.

that

that are defiled, is nothing pure, but even their prayers are abhominable, *He that turneth away his ear from hearing the Law, even his prayers shall be abhominable.* And as *Solomon* saith, *The hope of the wicked shall perish.* But it will be asked, wherein stands their misery and cursed estate? I answer, first in this, that they be out of Gods favour, God hates them and all they do; and is not this a misery of all miseries, to be cursed and miserable indeed? to have God our enemy? to have Iesus Christ the Iudge our enemy? to have all the creatures in heaven and earth against us? For as these be truly blessed that God loves, and be in his favour, so they must be most cursed and miserable that be out of his favour, whom his soule abhorreth; and such are the wicked; according to that of the Prophet, *The foolish shall not stand in thy sight, for thou hatest all them that worke iniquity.*

Pro. 8. 9. Pro. 11. 7.

Wherein the wicked are accursed.

Secondly, they have no pardon of their sins, and so lye under the curse of God, and in danger of eternall death

Luk. 13. 5 every day they riſe; without repentance there is no pardon: But the wicked cannot repent, being hardned in ſin, and delight in ſin; yea, all their ſins ſtand in account againſt them, the Lord keeps them in remembrance, and one day he will bring out his booke of reckoning, *I will reprove thee, and ſet before thee the things thou haſt done.* Oh ſul little do wicked men think this, that their ſecret ſins in hugger-mugger, in darke corners committed ſhall one day come to reckoning and they called to a reckoning for the ſame: and then their owne conſciences, will they, nill they, ſhall cry out and ſay, *Righteous is the Lord, and true are his judgments.*

Pſ 1. 50. 7 18.

Eſay 57.

Thirdly, they have no peace of conſcience; *There is no peace to the wicked ſaith my God*, but a hell in their Conſciences, having in them either an accuſing conſcience, like Cain, *Achitophel, Saul, Judas*, and the like; or elſe a dead and ſleepy conſcience, like *Nabal*, which judgment is no way inferiour to the former: This fearfull judge-

Ioh. 3. 18.

ment

ment of God upon the wicked, is nothing else but a fore-runner of those pains which are prepared for the wicked, and are as it were the smoake of that fire, which after shal torment them.

Fourthly, a wicked man is the heire of vengeance, and the firebrand of hell, and shall as sure be damned, as if hee were in hell already: and therefore Christ saith, that *the wicked is damned already*; and that five waies; first, in Gods Counsell before all worlds. Secondly, in the Word, wherein their sentence of condemnation is read already. Thirdly, in their own consciences, which is a fore-runner of the finall judgement. Fourthly, by the judgment begun already upon them, as hardnesse of heart, blindnesse of minde, hatred of the light, and the like means of salvation. Fifthly, by the horrible torment of the soule, which it doth assuredly expect when the full Vial of Gods wrath shall be poured upon it. Oh miserable and unhappy condition! woe worth the time may such say, that ever they were borne. Ioh. 3. 18.

A wicked man described.

Who is a wicked man? Answer, (in generall) He that lives and lies in sin without repentance. But such a man is a wicked man, as *Doth walke in the counsell of the wicked, that doth stand in the way of sinners, that doth sit in the seate of the scorners.* For as hee is a godly man that labours to shun and avoid the bad Counsel and lewd company of wicked and ungodly men: so is he a wicked man that loves and likes their bad counsell and lewd company. And as a noble mans servant is known by his livery; so wee may certainely judg of them by their company. A good man loves good company; a godly man makes much of them that fear the Lord. *My eyes* (saith *David*) *shall be upon the faithfull in the Land.* This we may see in *Iacob*, who loved *Ioseph* above all the brethren, because he had grace in him: *All my delight is upon thy Saints.* But wicked men are like birds of a feather which flye together, and like will to like. So that if you would aske a certain rule how to judg of men, whether they be good

Psal. 16. 3.

Gen. 37. 2.

Psal. 101. 6, 7.

or

or bad, godly or wicked, I know not any rule more ſure for a mans outward life, to judge of him, than by his company: And therefore as St. *Iohn* makes it a marke of Gods child, and a certaine ſigne of the love of God to us, *If we love the brethren*; ſo on the other ſide, it is a fearefull note of a wicked man, when hee hath no delight in the company of Gods children and faithfull ſervants, but delight onely in the company of the wicked and ungodly. 1 Ioh. 3. 14. Pſ. 4. 50. 17, 18.

Let all wicked men lay this Doctrin to heart, and be affected with it; and let me ſay to them, as *David* ſaid unto the ungodly; *Vnto the ungodly ſaid God, what haſt thou to doe to take my Covenant into thy mouth, ſeeing thou hateſt to be reformed, and haſt caſt my words behind thee? When thou ſaweſt a Thiefe thou conſentedſt unto him, and haſt bin partaker with the adulterer, &c. Theſe things haſt thou done, and I held my peace, and thou thoughteſt that I was like thee: But I will reprove thee, and ſet before thee the things thou haſt done. Oh conſider this yee that forget* *Vſe* 1. Pſ. 50. 16.

God lest I teare you in pieces, and there be none to deliver you. Oh that the wicked and ungodly of the World wold consider in what cursed state they stand in, what extreame danger to lose their owne soules, cleane out of Gods favour, so as hee hates and abhorres them, and all they doe. Now as *Salomon* saith, if the wrath of the King be as the roaring of a Lyon, how much more the wrath of the eternall God, who is able not onely to kill the body, but to cast both soule and body for ever in Hell fire? Ah then be admonished; say you had a faire warning, repent in time, live no longer in sin, turne to God with all speed, *while it is called to day*: Say with *David*, *away from mee yee wicked, I will keepe the Commandements of my God.* And this remember, that as bad company, and the society of wicked men is a fearefull signe of a wicked man, so it is most dangerous; for sin is a spirituall plague of Leprosie, it is of a spreading and contagious nature: *Can a man touch pitch and not be defiled?* Then may a man keep compa-

Pro. 6.

ny

ny with the wicked, and not be corrupted. *Ioſeph* living in the Court of *Pharaoh*, how ſoone had he learned to ſweare by the life of *Pharaoh*? Beſides, we ſhall be compelled to winke at the ſins of thoſe whom we love, and ſo by conſenting to them, are guilty of them. Againe, we cannot but be vexed with them, and grieved at the heart, as *Lot* was; yea, and in danger to be plunged with them as *Lot* in Sodome, was taken priſoner, and all his houſhold: And therefore a man doth ſhunne a houſe infected, ſo let us ſhun ſuch company, as moſt dangerous, pernicious, and hurtfull.

Gen. 41. 15 16.

2 per. 2. 8. pſ. 12. 5

Vſe 1.

And here wee are to wonder at the palpable blindneſſe of wicked men, at their blockiſhneſſe and ſenceleſſe ſecurity, that though their eſtate be as wee have heard out of the Word of God, and teſtimonies of holy Scriptures, ſo curſed, miſerable, wretched, and damnable, yet they ſee it not, they feare it not, they beleive it not, they feare no danger, they deſire no remedy, their minds & hearts are ſo blinded through

ſelfe-love, and ſo hardned in all kind of ſin and iniquity, that nothing can move them and doe them good. They be like the Smiths dogge, no ſtroakes nor ſparkes can awake them. Of all diſeaſes they muſt be moſt dangerous, as be leaſt felt: as the Apoplexy, dead Palſie, Lethargy, &c. So, when a man is ſick, even ſoule ſick, and ſick unto death, and feeleth no paine, his caſe muſt needs be dangerous. Many men complaine of the ſtone in the kidney, and ride and run night and day to find eaſe for it, but few complaine of the ſtone in the heart; men have hard, ſtony and flinty hearts, and neither love of Heaven, nor eare of Hell, neither mercy, nor judgement can move them, or make them to repent. Well, to conclude this point, let men take their courſes, run on in ſin, *Walke in the counſell of the wicked, ſtand in the way of ſinners, and ſit in the ſeate of the ſcornefull*: Let them refuſe the counſell and the company of Gods ſervants, and when they have done all that they can, they are but caitifes; and the time will come, that they

they will curſe the day that ever they were borne, and ſay; woe worth the time they kept bad company: *Oh what fooles and mad men were we!* When they ſhall wiſh the heavens to fall upon them, and the rocks to cruſh them in peices, for fear of the anger of God. And thus much for the generall deſcription of a wicked man in theſe words, *The wicked are not ſo.*

wiſdom 5
Rev 6. 13

But as the Chaffe which the winde driveth away.

THe Prophet *David* having ſhewed the difference betwixt the godly and the wicked by a generall Introduction, *It is not ſo*, commeth now to ſet out their eſtate by a Similitude and compariſon, where hee compares the wicked to *Chaffe*: and it is all one as if he ſhould ſay, the wicked and ungodly man is not like a Tree well planted and watered, that bears good fruit and alwaies flouriſheth; but like unto Chaffe, which hath no roote at all in the earth, no juyce nor ſap, but wants all

all kind of good fruit and greenesse, so as it is easily scattered, and dispersed with every blast of wind: even so the wicked are not rooted nor grafted into Iesus Christ, and are altogether void & destitute of all fruit of good works, and of all saving grace, have no juyce nor sap of goodnesse in them, and in time of trouble and temptation, they fall away. yea, every blast of false doctrine, every storme of temptation, tryall, or persecution, yea, the least blast of Gods anger driveth them hither and thither, they know not which way to turne them.

So that in the similitude or comparison there are two things to be considered of us.

First, the matter whereunto the wicked are compared, to *Chaffe.*

Secondly, the condition of *Chaffe, which the winde driveth away.*

In the former of these wee are to consider how the wickd resemble *Chaffe*, naturally, and accidentally.

Wicked compare to chaff, How?

Naturall *Chaffe* is light and unprofitable.

First

First, it is light, containing in it no solid and weighty matter; but a very slight and frothy substance, subject to many alterations; even so the wicked are not solid in their purposes and enterprises, and weighty in their carriage and courses, but as *Chaffe*, light, easily tossed, and blown away. 1 Light.

It may appeare unto us, that the wicked are as *Chaffe*, light, because they be light of their words, they have not their mouth in their heart, like a wise man, but they have their heart in their mouth, like a foole. Doe they promise any thing? their words are as winde, as the Proverbe is. Doe they vow any thing? they keep their vows like those that vowed *Pauls* death. Do they swear any thing? they are but as bells and bubbles in the water, broken in a moment of time: So that the wicked in respect of their words, vowes, or oathes, may well bee compared to *Chaffe*, light. Eec. 12. 26

Againe, the wicked may well bee compared to *Chaffe*, light; because they are light in their minds, entertay-

ning

ning and excluding, one while admitting, another while rejecting, infinite purposes and thoughts of heart. Again, they are light of their bodies, by committing many fornications. Yea, let their vertues be compared with their vices, it will then appeare, *that they are lighter than vanity it selfe.*

Secondly, as the wicked are like *Chaffe*, light, so are they unprofitable, and that two waies, First, in matters temporall concerning this life, wherein though they have ability, as they have for the most part, yet they want will to do good with the same. Secondly, in matters spirituall, wherin though they have a will, which is a rare thing to be found in the wicked, yet they want ability.

Vnprofitable.

First, the wicked are as *Chaffe*, unprofitable, in regard of matters temporall: For, *Who doth regard the afflictions of Ioseph?* For either their will is wholy bent upon Covetousnesse, or prodigality. This is an evill which the preacher saw under the Sun, *A man to whom God hath given riches and*

Eccl 6. 2.

treasures,

treaſures, and honours, and he wanteth nothing for his ſoule, of all that he deſireth, but God giveth him no power to eate thereof, but a ſtrange man ſhall eate it up. Yea, ſuch is the caſe of many a man, that where he lockes up his riches from others with one locke, hee lockes them up from him ſelfe with a thouſand, or elſe they ſpend them prodigally, like the rich glutton, who fared of the beſt, and went of the fineſt, but had nothing to beſtow on poore *Lazarus*: whereas indeed they are but Stewards of thoſe things they enjoy, and muſt one day give an accompt for them: And if they be found in the day of their account to have beene *unprofitable*, as *Chaffe* is unprofitable, then muſt they aſſuredly expect no other ſentence than that which was denounced againſt that unprofitable ſervant: *Caſt that unprofitable ſervant into utter darkneſſe.* Luk. 16. Mat. 25. 30.

Secondly, the wicked may be ſaid to be as *Chaffe*, *unprofitable*, in reſpect of matters ſpirituall; becauſe though they have therein a will, yet want

want they ability, whereby they might benefit others; Ioh. 3. 6. *For whosoever is borne of the flesh, is flesh*, and nothing but flesh; How then can a man give that to another he hath not himselfe, or speake that to others hee is ignorant of himselfe? Yea, if this mans father, or mother, wife, or child, lay a dying, and one short prayer might save their soules, a wicked man is not able to performe that Christian duty for them: pro. 28. 9. *For hee that turneth away his eare from hearing the Law, even his prayer shall be abhominable.* So that howsoever a wicked man may seeme to pray, or the like, yet by reason hee is unregenerate, not borne anew, and that they proceed not from faith, and a heart purified from sin, the Lord doth turne the same unto sin unto him. So that a wicked man at his best, in matters Temporall or Eternall, hee is as *Chaffe*, light, and unprofitable.

Doct. 2. A state of the wicked exceeding changeable.

In that the Spirit of God compares all wicked men to *Chaffe*, we learne, that the estate and condition of wicked men is exceeding unconstant, vaine, uncertaine,

certaine, mutable, & changeable, they have no certaine ſtay, no ſure and ſetled eſtate in this world: whether wee conſider the matters of Religion, and Gods worſhip, or the things of the world, wee ſhall ſee them like unto *Chaffe*, vaine, vile, uncertaine, and mutable.

First in matters of Religion, for the worſhip and ſervice of God, how vaine and mutable the wicked are, the example of *Iudas* doth demonſtrate, who being ſeen to be one of the twelve, fell away afterward dangerouſly and treacherouſly: the like may be ſaid of *Demas*, who made a glorious flouriſh for the time, and yet afterwards he fel in love with the world: And the like may be ſaid of *Hymeneus*, *Philetus*, and *Alexander*, who were counted famous, and eſteemed as pillars of the Church, yet they fell to renounce everlaſting ſalvation. To this purpoſe doth Saint *Iohn* deſcribe the eſtate of the back-ſliders in his time; *They went out from us, but they were not of us: for if they had been of us, they would have*

Mat. 27

1 Tim. 1. 20.

2 Tim. 2. 17.

1 Ioh. 2. 19.

continued

continued with us. Hereunto commeth that Parable propounded by our Saviour Christ, *A certaine man had two Sonnes, and came to the eldest and said, Sonne, goe and worke to day in my vine-yard: But he answered and said, I will not: yet, afterwards hee repented himselfe, and went: then came hee to the second, and said likewise: And he answered and said, I will Sir, and went not:* Hee seemed forward, but hung back; he promised much, but performed nothing at all. The like may be said of the young man which came to our Saviour Christ, and said, *Good Master what good thing shall I doe, that I may have eternall life?* yet when hee was tryed and examined, hee went away sorrowfull.

Mat. 21. 28

Againe, for their worldly estate; all their felicity and great pompe is but a dreame, it is but as *Chaffe*, the least blast of Gods wrath will overthrow all their happinesse and prosperity; which at the best, is most uncertaine and very mutable; looke upon *Pharaoh, Saul, Achitophel, Absolom, Nebuchadnezzar*

chadnezzar, *Nabal*, and the Rich foole. *Iob* ſetting out the eſtate of the wicked, concludeth thus: *They ſpend their dayes in pleaſures, and ſuddenly goe downe to Hell*: And there ſheweth the cauſe, their proſperity (alas) is not in their owne hand. *But the Lord doth make them as ſtubble before the winde, and as Chaffe ſhall they be diſperſed.* And *David* ſpeaking of the proſperity of the wicked, ſheweth withall, how ſlippery and uncertaine it is, that in a very moment they be gone, and like chaffe are ſcattered abroad: So that it doth appeare that the eſtate of the wicked man is too too fickle and uncertaine, and is therefore well compared unto chaffe.

Iob 21.18

Pſalme 7

And by this compariſon is ſhewed, that the wicked be moſt unlike to the godly, and therefore he compares them not to any tree, not to a dead and withered tree, but to chaffe.

Eirſt, becauſe as the godly man is rooted in Chriſt Jeſus, and receiveth nouriſhment from him, good juyce and good ſap, *the wicked are not ſo:*

but void of all juyce and sap; dry as dust or Chaffe.

2 Secondly, whereas the godly man is fruitfull, *the wicked are not so, but as Chaffe*, unfruitfull.

3 Thirdly, whereas the godly man is permanent, and his estate durable, neither winde nor weather can shake him, being rooted and grounded in Christ, *the wicked are not so, but as Chaffe*, even variable as the winde; every blast of false Doctrine, every wind of temptation, and every tryall for the Gospels sake will blow them clean away.

Vse 1. Let this admonish wicked men to look about them: Thine estate is not so good as thou thinkest it is: although thou be rich, in honour, and in great preferment, thou seemest all this while to be like a great Oake, or tall Cedar-tree; but know thou art nothing lesse in the sight of God: Thou art like unto Chaffe, light, vaine, loose, vile, unprofitable, and variable; no firmenesse and constancy at all in thee: yea, and marke what will follow, and bee the

end,

end, unleſſe thou repent and turne unto God; *He will come, whoſe Fan is in his hand, and he will gather the wheat into his garner; but the Chaffe will he burne with unquencheable fire, Math.* 3. 12. Oh that all wicked men would now examine themſelves, how they are in the barne-floore of the Lord Ieſus, whether as Chaffe or Corne, for a day of winnowing will aſſuredly approach, wherein the Lord will then gather his good corne into his Garner, but then the Chaffe will he caſt out to be burned with fire unquencheable. We muſt all of us paſſe under God's Fan, great, ſmall, rich, poore, learned, ignorant, Miniſter and people; and then, if thou ſhalt bee found to bee Chaffe, to the fire thou muſt forthwith go. And therefore let all Gods Children take heed, that they do not faſhion themſelves like unto the wicked: for as our ends are moſt unlike, even ſo our lives muſt bee unlike; they live in ſinne after the faſhion of the world; Wee muſt frame our lives after the Word.

Vse 2. Secondly, let all gods children learne to judge aright of the estate of all wicked men; they flourish indeed in the world, and who but they, free from trouble, full of prosperity? Whereas the godly man is troubled & afflicted, yea, often in great misery and disgrace of the world: and this is the thing that oftentimes doth trouble the godly: But if we will judge of them not by the eye of the body, but of the soule, according to Gods Word, we shall see we shall have no great cause to wonder at them, much lesse to be grieved for them: Alas poore soules, when they bee at the best, they bee but as Chaffe, vaine, light, vile, and unconstant: I *saw* (saith *David*) *the ungodly spreading himselfe like a green bay-tree, so I looked on him, and passed by him, and lee he was gone; I sought him, but he could no where be found.*

Psalm 37.

Hitherto hath appeared what Chaffe is, and that the wicked are like the Chaffe naturally considered: Now in a word, wee are to consider how the wicked resemble Chaffe accidentally, and that two waies. First

Firſt, Chaffe is preſerved for a time, while it is in the field, with the good Corn, leaſt both of them ſhould periſh together. This appeareth in the Goſpell to be the eare which God had, not to ſuffer the Tares to be piucked up for a time, leaſt they ſhould pluck up the good wheat with them: Even ſo the wicked are ſpared for a time for the godlies ſake, which otherwiſe could not live: Even as the Tares amongſt the wheate were ſpared for the wheats ſake. Ma 13. 29.

And ſurely this might admoniſh all wicked and ungodly ſinners to repent, and (in time) to turne unto God, and to eſteem better of the company of Gods faithfull Servants and Children here in this world, to make much of them. for they fare the better for them every day they riſe. they enjoy all they have for their ſakes, elſe God would ſoon make an end of them upon earth. If *Noah* and his Family were in the Arke, the flood would ſoone drowne the reſt. If *Lot* were out of *Sodome*, it would ſoone raine downe fire and

brimſtone from Heaven upon the *Sodomites.* And therefore Gods children may well be compared to a piece of corke caſt into the Sea full of nailes, which beares up the nailes, which otherwiſe would ſinke to the bottome one by one; even ſo the wicked are preſerved for a time for the Godlies ſake.

But if they will ſtill proceed to hate them above all things in the world; well, the time wil come, when they ſhall thinke it the greateſt miſery in the world, to be ſevered and ſundered from the company and ſociety of the godly. But of this hereafter.

The other condition of Chaffe accidentally conſidered, it is the ſifting or the ſeparating the ſame from the good Corne, which ſhall be in the harveſt of Gods generall Iudgment: For there
Mat. 3. 30 be but two ſorts of men, namely, the ſheep and the Goates, the godly and the bad, the elect and the reprobate; and theſe do live together here, even as the Tares amongſt the good wheat. But in the harveſt of Gods generall

judgement

judgment they are ſeparated, even as a ſhepheard doth divide his ſheepe from his goats.

Thus much for the firſt part of the ſimilitude, where the wicked are compared to Chaffe: Now commeth to be conſidered the condition of Chaffe.

Which the winde ſcattereth away.

BY *Winde* (in this place) wee are to underſtand the judgements of God, which in the Holy Scriptures is expreſſed by ſundry things: As by fire and ſword, arrowes, ſickle, and Fanne, &c. And in this ſame place by Winds. *The Winds blew upon the Houſe, &c.* Matth. 3.

Now the judgements of God doe reſemble the winde in two things eſpecially. Firſt, it hath the bound from whence it commeth, viz. Heaven: Secondly, it hath a bound to which it goeth, viz. Earth. 1. *Terminum a quo.*

Then the firſt conſideration, in the

which the judgements of God are compared to the Winde, is the place they come from: The Winde it commeth from above, even out of the Almighties treasure house: According to that of the Prophet *David*, *He bringeth the Winds out of his treasury*: so that by what meanes soever the judgments of God are executed upon us or in what kind soever, certainely they come from God, as the winde doth.

ps. 135. 7.

2 *Terminum ad quem.*

The second is the place it commeth unto, even the Center of the Earth we dwell on: Such an one was that winde that came and beate upon the Banquetting house of *Iobs* Children. And what shall I say of the judgements of God, which came so swiftly, even as the winde, upon *Pharaoh*, *Saul*, *Ahab*, *Ananias*, *Herod*, and the like, whose destructions came suddenly from heaven, as the winde upon them? And as the winde is invisible to the eye: even so come the judgements of God upon the wicked, when they are most secure: Yea, when the wicked shall say, *Peace, Peace*, then shall destruction

Iob. 1. 19.

come

come upon them suddainely, as the winde, yea, and as the winde is most violent where it is most oppugned, as by the tallest Trees, and the highest Hills: so where the heart of man is lofty, he is so much the more open to the winds of Gods judgements, as we see in *Pharaoh, Herod, Simon Magus, &c.*

Now, in that the Prophet hath compared the wicked to Chaffe, and the judgements of God to the winde; Wee learne from hence, the irrevocableness of the destruction of the wicked: Alas, what is Chaffe to stand against the winde? and what is flesh and bloud to resist the Almighty? This the Prophet *Dauid* shewes most excellently, who speaking of the enemies of Christ Iesus, and of the certainty of their destruction, saith: *Thou shalt bruise them with a rod of iron, and breake them in peices like a Potters vessell*: against a barre of Iron, or a head of Brasse; How did the winde of Gods judgements pursue *Caine*, when hee had slaine his innocent brother? Psl.2.9. Gen.4.11.

ther? *Pharaoh* seemed a mighty man, yet he proved but Chaffe when the wind of Gods judgements did blow upon him. *Herod* thought himselfe to be some petty God, at what time he made his Oration to the people, but he was lesse than man when the winde came, even the judgements of God, *That he was eaten up of wormes.*

Act.12.23
2 Thes.6.7
Ps.136.15

Vse 1. Hence wee learne, that the power of God is infinite, and absolute; all power is of God, *Hee doth bring downe the mighty from their seate.* Yea, hee hath all Creatures at a beck, and at a call, to humble man; yea, and the least of all creatures, when it is armed and sent of God, is sufficient to destroy the wicked, as Froggs, Lice, Flyes, and the like creatures did *Pharaoh* and the Ægyptians: and as the Palmer-worm and the like kind of the Caterpillars did the man of *Iuda* and *Israel*: and therefore this must needs be a terrour unto the wicked, who are no stronger than the Chaffe, to resist the winde of Gods judgement. This may teach them humility, and pull downe the haugh-

Exod. 10.

Ioel, 1.3,4

haughtineſſe of their hearts, when they ſhall heare the irrevocableneſſe of their deſtruction.

Secondly, ſeeing the deſtruction of the wicked is irrevocable, and that the judgements of God come ſuddenly: we are taught here, that it is our duty to awake out of ſin, and to be watchfull over our owne ſoules. Wee muſt not ſleepe in ſinne, neither give our ſelves to ſecurity, but be carefull and circumſpect, that we be not ſuddenly overtaken: this is that charge which our Saviour giveth: *Watch therefore, for yee know neither the day nor the houre in which the Sonne of man will come.* The Judgements of God are threatned to come upon thee ſuddenly, as the Winde: thou knoweſt not whether thou ſhalt have an houre, or a moment of time given thee to repent, thou maiſt be ſmitten with ſudden death: When thou riſeſt out of thy bed, thou knoweſt not whether thou ſhalt lye downe againe: When thou lyeſt downe upon thy bed, thou knoweſt not what may happen unto thee

Vſe 2.

Matth. 24.

thee ere it be day. *Boast not of to mor-*
Pro. 27. 1. *row, for thou knowest not what a day may bring forth.* And therefore while it is to day, let us repent, and labour to be reconciled unto GOD in Christ, that when his judgements shall come as the winde, suddenly, the Destroyer may passe over us, and we remaine safe under the shadow of the Almighty.

Hitherto hath the Prophet described the woefull estate and condition of the wicked here in this Life. Now in the next Verse, by way of Prophesie or threatning, hee sets out their estate and condition in the life to come, which state and conditi on the Lord of his infinite mercy keepe us from falling into, which we are too subject unto by our corrupt nature and sinfull life: and wee beseech thee that thou wilt put away from us all hurtfull things, which are the causes of thy wrath and indignation, and to give us those things which be more profitable for us, and chiefly thy mercy and pitty, that we so runn ng to thy

thy promiſes, may be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord and onely Saviour, *Amen.*

Davids Bleſſed Man.

The Fifth Sermon.

VERSE 5.

Therefore the wicked ſhall not be able to ſtand in judgement, nor ſinners in the aſſembly of the righteous.

HEre the Prophet deſcribes the wicked and ungodly man by his fearefull end, and that which ſhall befall him hereafter; and that he draweth into two phraſes of ſpeech: Firſt, *They ſhall not ſtand in judgement:* Secondly, *They ſhall not be aſſociates with the juſt.* So that we ſee, that howſoever now the wicked beare it out, and ſeeme to be the onely

onely men in the world, yet in the great day of the Lord, when we must all appeare before his Barre, that will judge justly without respect of person; then these wretched men shall not be able to stand, that is, to endure the sentence of the judge, and his angry countenance, but shall receive the fearefull doome of eternall death; *Depart from me yee cursed, &c.*

Well then, by this wee learne that there shall be a Judgement, wherein men must stand to appeare before God, to give account of their workes: and this we acknowledge in that Article of our Faith, when we say, *Wee believe that hee shall come to judge both the quick and the dead. Behold* (saith the Lord) *the day commeth that shall burne as an Oven: and all the proud, and all the wicked shall be as stubble: and the day that commeth shall burne them up.* And our Saviour alluding to that day saith, *Then will I say to them on my left hand, &c* Againe, *He hath appointed a day in the which he will judge the world in righte-*

Mat. 25. 41
Act. 17. 31
2 Cor. 5. 10
2 Thes. 1. 7, 8, 9.

righteousnesse. Now if there were no places in the Scriptures but this Text, it might suffice to prove that there shall be a day of Judgement. But besides these Testimonies, there be certaine Reasons that prove the same, taken from the nature of God, and his principall Attribute, his Mercy and Justice, which we must needs confesse he is most true in both; hee is most mercifull, and most just in all his wayes.

And therefore having promised it shall goe well with his Children, that they shall be happy and blessed, and that the wicked shall be miserable and cursed, in these two respects it must needes be, that there must be a day of Judgement: for in this world who endure more misery, griefe and wrong than Gods children, who are contemned, mocked, misused, and by all meanes abused by wicked men? They Luk. 16. are in want, sickneſſe, persecution, in poverty, and a thousand miseries besides. But the wicked flourish, live in wealth and ease, and all things that

heart

heart can wish. Now then, seeing this is the estate of Gods children in this world, full of troubles and miseries, and the wicked live at ease according to their lusts: it must needs follow, that there must be a day of judgment; when God shall shew his mercy in blessing and crowning the vertues of his children, and likewise in executing justice upon the wicked.

Vse 1. O that men and women could often thinke of the time, of the last day of judgement! Oh that we could bestow that time which wee bestow upon our pleasures and foolish sports, to meditate on this day! Oh that men would bestow that time which they bestow on unprofitable, if not sinfull exercises; as carding, dicing, decking & painting these carkases of theirs! Oh (I say) happy were we, if wee could bestow this time in thinking of this judgment, what shall then become of us evermore.

There is no man so wretched and desperate, but he can wish with *Balaam, Oh that I might dye the death of*

the

the righteous, and that my last end might be like one of theirs! Labour now then in time to become a new creature, walke with God in obedience, labour for sanctification, & this will cause thee to stand out in that judgment day.

Now, that the wicked *shall not stand in the judgment*, some may here object and say, This is that which we desire, that wee may not appeare before the face of that angry Iudge, whose presence is so intollerable.

But alas, this is not all; for then the wicked may seem to be blessed, if they might here delight in sin, and drinke down iniquity like water, and never be called to account for the same. Therfore the wicked shall appear in judgment; and yet not any whit contrary to this text, which saith, *The wicked shall not stand in judgment*, and that in these foure respects,

First, in regard of their appearance there, *The Lord will enter into judgement with all flesh*: if with all flesh, then chiefly with such kind of flesh as I r. 35. 2.

are *species* of that *genus*: So flesh, as that they are nothing but flesh, that have not the seed of the Spirit remayning in them.

Secondly, they must arise and appeare in this judgment, in respect of the sinners arraignment at Gods judgment bar. For we must not only appear in judgment, but *before the judgment seat of Christ*:

Thirdly, they must arise & appeare in this judgement to be indited; for God will bring *every worke of theirs into judgment, whether it be good or evill.*

Fourthly and lastly, they must arise and stand in this judgement, to heare the sentence of the Iudg of heaven and earth passe against them, *Depart from*
Mat. 25. 41 *me ye cursed into everlasting fire, prepared for the divell and his Angels*: A thundring sentence indeed, able (if it were possible) to wound to death the hearts of the wicked, but they shal after death never dye. Yea, every word of the sentence seems to be most fearfull and terrible.

First,

Firſt, what they ſhall do; *Depart.*

Secondly, how they ſhall *depart*; *Curſed.*

Thirdly, from whom; *From me.*

Fourthly, whither,; *Into fire.*

Fifthly, into what fire; *Everlaſting fire.*

Sixtly, by what right; *Prepared.*

Seventhly, with what company; *the Divell and his Angells.*

Hitherto, and thus far, the wicked muſt ariſe, and ſtand in judgment; but after this ſentence is once given, they ſhall never riſe up to appear in judgement any more. But where it is ſaid, *They ſhall not ſtand in judgment*, this is meant only in reſpect of Gods favour; for this is proper onely to the godly, thus to ſtand in judgment, who are bold in reſpect of Ieſus Chriſt their elder brother: in whoſe righteouſneſſe they appear.

Oh that men would conſider this, high, low, rich, poor, noble, and ſimple; *That no wicked man ſhall ſtand in judgment*, but ſhall hear the fearefull ſentence of eternall vengeance, *De-* *Vſe 1.*

part from me ye cursed. Oh how ready are men to put from them this day of reckoning! They seem to have made a league with death, and to be at an agreement with the grave. But the
Esay 28.14 Lord will disannull this their agreement, and the time will come when these wicked wretches will be glad to put their heads in an auger hole, when they shall cry unto the rocks and hills to fall upon them to hide them, and to cover them from the wrath of God the angry Iudge, whom they are not able to endure. Who would buy gold at such a rate, or pleasures so deare, to loose his soule in Hell fire for ever, for the pleasures of sinne for a season here?

Vse 2. Secondly, we are taught here, that as all wicked and ungodly men be wretched and miserable in their life: So at the day of Iudgment their estate is much more fearfull: for it is said here, *They shall not stand in judgment,* but shall quake and tremble, as not being able to endure the angry countenance of the Iudge: For now they
Rev. 20 15 shall

ſhall ſee the books brought forth, and their ſinnes laid open. O good Lord what ſhall ungodly men doe then? which way ſhall they turn them when they ſhall ſee the Iudge ſtand above them with a naked ſword to cut them off: and the divels ready to execute Gods eternall judgements on them: poor ſoules, what ſhall become of them? How can they ſtand? How can they endure it? and yet they muſt undergo it and endure it.

But more than this, they muſt receive that fearfull ſentence of eternall vengeance, *Depart from me ye curſed, &c.* So as now they muſt remaine in perpetuall priſon, in the darke dungeon of hell for ever, where the pains are endleſſe, eaſeleſſe, and remedileſſe: They ſhall have no eaſe, no not one drop of water to coole their tongue: And this word everlaſting torment, doth even kill the heart of the damned for if a man lye in hell torments ſo many thouſand years as there be ſtars in the Firmament, or ſand on the Seaſhore: It were ſome comfort to a damned

Eſ y 30 = 30.

ned ſoule, that once there might be an end thereof. But alas, when hee hath ſuffered torments ſo many yeares, the number to ſuffer ſtill will ever remain infinite. God give us grace that wee may become righteous, that we may *ſtand in judgement.*

The ſecond part of the miſery of a wicked man in the life to come is:
He ſhall not ſtand in the aſſembly of the juſt.

IN theſe words is noted out unto us a ſecond branch, of the judgment of the wicked in the life to come: That they ſhall be ſevered & ſecluded from the company of the Iuſt.

Heaven is called the *New Ieruſalem* wherein enters no unclean thing onely this is the place where the juſt doe abide: Here are all the holy Patriarks, *Abraham, Iſaac,* and *Iacob*; Here are the Apoſtles, here are the godly Martyrs, and conſtant witneſſes of Chriſts truth; here are all the Saints that ſleep in Chriſt, here they reſt and ſing continually,

nually, *Prayſe, honour, and glory unto him that ſitteth upon the Throne:* they enjoy the preſence of God, and ſee his face continually. Now to be deprived of this place, and to be ſevered from this company, it is miſery with a witneſſe: and this is that miſery here pointed out in this ſecond place, *They ſhall not ſtand in the aſſembly of the Iuſt.*

The Church is to be underſtood two wayes, *Militant* and *Triumphant*, and from both of theſe the wicked are excluded: for howſoever the wicked live amongſt the godly, as Tares amongſt the good Wheate, as *Cain*, and *Eſau* and *Iudas* did amongſt the godly, yet they were not of the godly; *They went out from us, becauſe they were not of us*: But this is not directly intended in this place, but of the Church *Triumphant* in the kingdome of heaven, where the godly enjoyes Ieſus Chriſt, *In whoſe preſence is the fullneſſe of ioy. and at whoſe right hand is pleaſure for evermore*: here the wicked *ſhall not ſtand in the aſſembly*. If *Adam* for one ſinne was

Pſa. 16. 11

driven out of paradiſe, O Lord, what ſhall a poore ſinner expect that hath a world of ſins? And if *Moſes* might not be ſuffered to ſtand upon the holy ground, before hee had put off his ſhooes; Oh how much leſſe ſhall ſinfull wretches ſtand in the preſence of the ever-living God, having on the ſhooes of their ſinfull affections? Yea, it is juſt with God, that ſuch ſhould be ſhut from heaven, the *Church Triumphant*, ſeeing they never warred in the *Church Militant*.

Exo. 3.

Neither the ſinners in the aſſembly of the Juſt.

HEre then we learn, that there are two ſorts of men in the world: good and bad; ſheep, and goats; Eleſt, and Reprobate: And here in this world they live together, but after death in the laſt judgement, there ſhal be two places appointed for them; one on the right hand, another on the left;

Mat. 25. 34.

one

one in honour, the other in ſhame; one in joy and comfort, the other in feare and horrour. And as wicked men in this life could never abide the company and ſociety of the godly, but did mock and ſcoffe at them, and ſhunne their company as much as they could: ſo in the great day of account, at the generall ſeparation, *The ſinners ſhall not appear in the aſſembly of the Righteous*, but ſhall be ſevered and ſundred by the great Shepheard of the Sheep, the Iudg of the world.

Now that wicked men ſhun and avoid the company of the godly, and do deſire and ſeek the company of the wicked, it is plain by experience, and therefore it is juſt with God, that at the laſt day they ſhall be ſevered and ſecluded their company: and as they loved and delighted in the company of wicked men; and ſuch as have no fear of God before their eyes, ſo now they ſhall have their belly full of their company. How did *Caine* hate *Abell*? *Pharaoh*, *Moſes*, and *Aaron*? *Saul* *David*? the Iews our Saviour *Chriſt*, *Elimas*

Elimas the company of *Paul*? And on the contrary part, how one wicked man doth love the company of another like himſelfe. common experience doth prove it.

pſalme 50

And here wicked men be noyſome and troubleſome to the godly as goats to ſheep, they tread down their paſture, they trample in their water, and they puſh them with their hornes; Chriſts ſheepe now ſuſtaine ſundry wrongs and injuries, and are much annoyed and vexed by thoſe ſtinking and unruly goates: But there will come a day of ſeparation. to the horrour of the wicked, and comfort of the godly.

Ezek. 4.

Mal. 3. 18.

Further, in theſe words wee may conſider the eſtate of the Righteous at the laſt judgment: that is, of the elect of God, ſuch as have truly repented of their ſins, by faith, beleive and embrace Ieſus Chriſt, and are juſtified through his obedience in the ſight of God; ſurely their eſtate ſhall be bleſſed and happy, and ſo great, that the very wicked ſhall be much aſhamed and aſtoniſhed

astonished to behold the same.

First, *They shall be set on Christs right hand*, which is no small honour and joy for poor silly soules to be advanced, to sit on the right hand of Iesus Christ, the Son of God, and the great Iudg of the world.

Secondly, they shall hear the blessed sentence, *Come ye Blessed, &c.* Matth. 25

Thirdly, they shall be put in reall possession of eternall Salvation of the Kingdome of heaven, and live in the blessed presence of God the Father, Son, and Holy Ghost, the elect Angels and blessed Saints; where there shall be no sorrow, paine, sickneſſe, &c. *Blessed are the dead that dye in the Lord, for they rest from their labours*: So then after death they have a sweet *quietus est*, and a generall discharge & freedome from all enemies of soule and bodie, from all trouble, paine, and griefe. Whereas the wicked & ungodly shall be a clean contrary estate and condition: for they shall not come into the company of the righteous, nor shall have no part in that Revel. 21. and 13. 4

that place of their comfort, honour, joy, and dignity, but ſhall be ſet on Chriſts left hand a place of exceeding ſorrow, and griefe, ſhame, and confuſion, horrour, and trembling.

This might admoniſh all wicked and ungodly ſinners to repent in time, to turne to God by true repentance and amendment of their lives, to eſteem better of the company of Gods faithfull ſervants, and righteous Children in this world, and to make much of them. But if they will ſtill proceed to hate them, to ſet themſelves againſt the godly, to ſhun their company, and to hate them above all the things in the world: Well, yet remember the time will come, that ye ſhall thinke it the greateſt miſery in the world, that ye ſhall be ſevered and ſundred from their company, and in ſo being, they ſhall be ſevered and ſundred from the company of Jeſus Chriſt himſelfe, of God the Father, and all the bleſſed Saints ang Angels of God in heaven

Wiſd. 5. 1. 2, 3, 4. *Then in that ſhall the righteous ſtand in great boldneſſe before him that perſecuted*

ſecuted him, &c. Thus ye ſee the madneſſe and extreame folly of wicked men, they hate them whom they ought moſt to love, and love them, whom they ought moſt to diſlike and ſhun.

Let men take heed with whom they joyne themſelves in ſociety: ſeeing with whom they keepe company in this life, in death they ſhall partake with them, and after at the laſt judgment ſhall bee joyned with them in hell fire for ever.

He that now is familiar, and a companion of reprobates and ungodly men, as Atheiſts, Papiſts. ſwearers Drunkards, Scorners, &c. Certainly in death hee ſhall bee puniſhed with them, and after death have his abiding with them for ever; So he that is now a companion with all thoſe that feare God, ſurely, he ſhall have a part with them in death, and at the laſt judgment ſhall be placed with them in joy, and eternall happineſſe which ſhall never have an end in the higheſt heavens. Rev. 18. 4.

It is thought to be a matter of little

or no moment, what company a man keeps; to live amongst Swaggerers, Swearers, Drunkards, Atheists, &c. but the truth is, it is a fearefull signe of a reprobate, and he that is now a companion with them in their sinnes, shall after death take part with them in their plagues in Hell, with the divell and his Angells, where the fire is unquencheable, the torment insupportable, hopelesse, helpelesse, easelesse, and endlesse: It is a fire which never wasteth, but it maketh the torment and the paine of the wicked and ungodly sinners perpetuall: There the Glutton shall be fed with hunger and thirst, the Drunkard quaffe bouls of burning brimstone; the Sluggard and the idle person, shall be pricked forward with flaming and red hot forkes of Iron, the Lustfull shall embrace Snakes and ugly Serpents; and the proud shall be apparrelled with shame and confusion: The Usurer and extortioner shall have gold and silver poured down their throates scalding hot, and this shall be the portion of all

all thoſe wicked and ungodly ſinners, who have delighted more in following their owne vaine imaginations, han the rule of Gods Law: *Salomon* who was the wiſeſt King upon the earth, hee ſaw and underſtood what the beſt things of this world could afford; all but ſorrow and griefe, for ſaith he, Vanity of vanity, and all in this world and life is but vanity. O who would then for a little pleaſure of ſin, for a little laughter, and merrineſſe of heart, venter and hazard the loſſe of his ſoule and body, which coſt ſo much, and ſo great a price as the blood of Ieſus Chriſt, for a ſmall time of delight, which is ſo momentary, ſo fickle, ſo unconſtant, and ſo dangerous? O what would not a ſinner give for one day of repentance, when he ſhall behold the great Iudge calling every man to an account for his life, how hee hath ſpent it, and made uſe of the Talent the Lord lent him; then can he give no account but of his ſinnes and miſdeeds; and then he muſt expect that fearfull ſentence,

Goe

Goe ye cursed into everlasting fire, &c.
Where Hell is open beneath thee, the fornace burning beside the; the Divells attending on thee; and to aggravate thy misery the more, Sathan and his adherents shall heap up a measure of unmeasurable torments upon thee for ever. From which place of perdition good God deliver us, for the Son of thy love Iesus Christ.

Amen.

THE

Davids *Bleſſed Man.*

The Sixth Sermon.

VERSE 6,

For the Lord knoweth the way of the Righteous ; But the way of the ungodly ſhall periſh.

HItherto the Prophet hath deſcribed the wonderfull bleſſed eſtate of a godly man : As alſo the feareſull and curſed eſtate of the wicked : Now in this ſixt verſe, which containes in it the ſecond generall part of the Pſalme, is laid down a reaſon both of the happineſſe of the one, and alſo of the miſery of the other.

The godly man is a bleſſed man ; Why ? Becauſe the Lord knoweth that is, approveth of the way of a righ-

righteous and godly man, hee likes it, and directs it, yea, takes care of it, and doth blesse the way; that is, the life and conversation, the actions, studies and endeavours of the righteous.

Secondly, the wicked are cursed and miserable, Why? because the Lord doth not thus know, that is, the Lord doth not like, nor allow of the wicked man, he doth not love nor approve of his life nor dealings, but rathe dislikes him, and all he doth; yea, hee hates and abhors his vile, abhominanable and wicked life: And therefore both he and his wayes, that is, his studies, labours, and enterprises shall perish, and come to destruction.

Doct. 1 Art. commeth to the godly that God doth approve of their.

In that the Lord is said *To know the way of the righteous*, that is, to like it, to love it, and to be well pleased with it, so as hee will direct and blesse it. Here is matter of exceeding comfort to every poore childe of God, to every godly and righteous servant of God, that being justified by faith in Christ Jesus, and sanctified by the Holy Ghost, live well, and leade a godly and

and righteous life, that howſoever the world contemnes them, ſcoffes and ſcornes them, mocks and mowes at them, reviles and rails upon them; and eſteemes them as baſe and vile; yet here we we ſee that the Lord loves them, and eſteems highly of them, approves them as his, delights in them, to bleſſe them & proſper them: *Touch not mine annoynted, and doe my Prophets no harme*; yea, hee that toucheth them, toucheth the apple of Gods eye, and no aſſaults whatſoever ſhall be able to injure them; *For godlineſſe hath the promiſe of this life, and that which is to come*; and therefore let us labour to plant godlineſſe in our hearts and to ſtore them with the true feare of God, and in ſo doing the Lord will bleſſe us and our poor endeavours. 2 Cor.4. 13. Math,23, 37.

This may ſerve to reprove the curſed practiſe of ungodly men: It is wonderfull to ſee how bold they be, to abuſe Gods ſervants, to mocke them and to diſgrace them, to ſlander and to revile them: They thinke them the worſt men that live in the world,

they traduce them and bring them on the Stage, they loade them with vile and odious names; Now what doe they else then, but set themselves against God himselfe, seeing they hate and persecute them whom God loves.

And as this may serve for the terrour of the wicked, so it serves to comfort every poor childe of God: What though the world hate thee, so God love thee? Oh remember that the Lord loves and allowes of thee: Now then if God approve of thee, what though all men in the world did refuse or contemne thee? If the King should grace a man, and honour him, what would this man care for the contempt of a sullion boy? Well, let this bee a comfort and encouragement unto us, that God knowes and allowes of us. For what were the favour and approbation of men, if this love of God were wanting.

Object. How a ... may know.

But how shall a man know whether GOD knoweth him thus, with his speciall knowledge or not? I answer.

First.

First, if God know any man for his, by his speciall and effectuall knowledge, then he begets in him the knowledge of himselfe. As the light of the Sunne falling on our eye, by whose light wee behold the Sunne againe, *I know my sheepe* (saith Christ) *and they know me.*

wee her Christ approve of him

Answ. 1.

Iohn 10.

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Secondly, if God thus know any man by his speciall and effectuall knowledge of his, so as hee loves and likes of him, it begets the love of God in a mans heart: So as God loves him, he is inflamed to love God againe, and in love unto him is loath to offend him, and most carefull to please him. And therefore if wee would know whether we be thus knowne to God, let us labour to finde our hearts thus inflamed with the love of him.

1Ioh. 4 9

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Thirdly, whom God knoweth thus, hee chuseth to bee his childe in Christ Jesus, delights to blesse him: Now then this workes in the heart of a godly man another worke; namely to chuse God to be his God, to set his heart on him, to delight in him, to adore

him as his God, to love him, fear him, obey and call upon him, and to truſt in him as his God.

Thus you ſee how a man may know whether God know him with this ſpeciall and effectuall knowledge, which is proper to the Elect alone; namely, by theſe fruites and effects in our hearts, : For as we ſee, though every man cannot come to ſee the Kings broad Seale, yet can diſcerne the picture of it in wax, and ſay this is the Kings broad Seale: So though men cannot aſcend to Heaven, to know the ſecret Counſell of God, yet by theſe fruits and effects of his knowledg, men may know his will, whether they be his or not.

Well, to conclude: Seeing the Lord thus knows and acknowledgeth, yea, loves and likes of the life of a godly and righteous man: let us be encouraged to goe through ſtitch, and to reſolve of this, never to be daunted, or diſcouraged with the hard meaſure of ungodly men. All our care ſhould be to pleaſe God, and to be approved of

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him; and therefore ſo long as he doth approve of us, and we are aſſured of his love in our conſciences, let us not feare, nor thinke what man can do againſt us, feare not him that can kill the body, but feare him that can kill both body and ſoule; nor be afraid of death; for our death brings us to life we muſt all know this; that our death and hell: Chriſt he aroſe from death, is neceſſary; Chriſts death was voluntary; our death came to us by reaſon of our ſin; Chriſts death came for our ſins, and to redeeme us from death left the linnen cloaths, and the napkin which was about his head, hee left them behinde him becauſe hee had a more glorious apparell to put on, even the Kingdome of heaven; So muſt wee if wee will ariſe from ſin by repentance wee muſt forſake our old ſins, our worldly ſinnes and cares, our evill thoughts; and like *Eliſha* leave our earthly mantles, if we will go to heaven; grace is the way to heaven, glory is the end.

But

But the way of the wicked shall perish.

HEre wee learne that the whole life of a wicked man, and whatsoever he doth is abhominable, the Lord hates him, and all he doth. *What have I to doe with the multitude of your Sacrifices saith the Lord.* And againe, *The Sacrifice of the wicked are abhominable unto the Lord:* Now if the best actions of a wicked man, his hearing, reading, praying, and receiving be abhominable to the Lord how much more their swearing, cursing, banning, prophaning the Sabboth, drunkennesse, uncleannesse, lying, stealing, &c. Again, *without faith it is impossible to please God*: Now no wicked man can have true faith, because *faith purifies the heart*, and is never severed from true repentance & amendment of life: And therefore the way of the wicked, seeme it never so goodly and glorious in the world, all their studies and endeavours shall perish

Esay 66. 3. Jerem. 8. Pro. 15. 8

Heb. 11. 6.

Acts 15. 9.

Pro. 20. 17.

ruin, and come to deſtruction in the end. *This is the portion of the wicked man, and the heritage that he ſhal haue from God for his workes.* Iob 20.29.

You may reade in *Dan.* 5. 33. how *Belſhazar* King of the *Caldeans* for his wickedneſſe was ſuddenly cut off; the Text ſaith, the ſame night was *Belſhazar* ſlaine: that was at the ſame time when he was drinking and carouſing, and feaſting with his other fellow Princes; the time was the ſame night (as it were) to make up a perfect deſcription of a miſerable life: here the lines of adverſity did fully meete, for calamity commonly followes the heeles of vanity. and eſpecially the footſteps of wicked and ungodly men, who doth not meditate and delight in the word of God; puniſhment is, as it were, the hand-mand to follow and and waite upon wicked mens actions, therefore I deſire your patience that I might ſhew you a further deſcription of this wicked King; marke I pray you; While *Belſhazar* was feaſting, and his heart full of joy and delight; Dan. 5 33

drinking

drinking healths with his Nobles and Concubines in the golden Vessells of the Temple, to the honour of his wedden and carved gods and images; at that very time, his loyns loosened, and his knees smote together, when hee saw the hand writing upon the wall: observe I pray you, the same night; a night, a time fitting for such a lad subject to be acted in, for commonly all impieties, all wickednesses, hath their growth and beginning, *Salomon* saith
Prov. 7 8. that the adulterer watcheth and waiteth till the twi-light before hee can
Math. 24. worke his own desires: Our Saviour we may read of, how the same night
Luke 12. was betrayed, still night worke for such actions: againe, God saith to the rich man in the Gospell, this night shall thy soule be taken from thee.

Now marke I pray you, the suddainesse of Gods judgments, especially when wicked men will not take warning and be sorrowfull for their misdoings, or once say what have I done: the same night that he was in his jollity and pleasure, did this judgement

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come upon him. God gave this wicked King 16. yeares notice together of his idolatry and ſin; yet hee went on in his wicked wayes, nor would once hearken to the Prophets, of nor himſelf meditate on Gods Law either day or night; and when wicked men will not, as this King did, then doth God come ſuddainly and unawares, and in an houre (as our Saviour ſaith) in which hee knoweth not of: So God ſent the meſſenger of death to this King, at this very time, to render an account himſelfe at the Throne of heaven, for he whoſe Vice-gerent he was on earth, and whoſe authority he had ſo abuſed, low now on a ſudden the ſame time, the ſame night, when *Belſhazar* leaſt thought of it, came and demanded an account and reckoning of him for his Stewardſhip, who had lived 16. years in voluptuouſneſſe and in wantonneſſe: yet my beloved ſee Gods mercy in the height of his juſtice, and how he mingles mercy with his juſtice, though it were the ſame night, yet it was not at the ſame mi-

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minuite; God gave him warning before he cut him off, for his loynes loosened, and his knees smote together; This shewes, and teaches us and all men, that God takes no delight in the death of a sinner, but that he should rather live and repent him of his evill wayes; God alwais gave warning before ever he sent his judgments to be executed; God gave the old World warning by *Noah's* preparing of an Arke, and all the time it was a building, every blow which was given with the hammer upon the Arke, and every nayle that was driven, was as so many Sermons of repentance, or as so many warning peices to look to themselves, yet they were never the better, nor once thought or meditated on it either day or night. So likewise God gave *Pharoah* warning by *Moyses*; saying let my people goe; So God gave Sodom and Gomorrah the like warning before hee destroyed their City; So likewise God sent *Ionah* to the Ninivites to preach to them that they should repent, saying, yet forty dayes before

Gen. 12.

Exod. 16.

Ionah 3.

before Niniveh shall be destroyed: So God did to this wicked and idolatrous King divers yeares together, yet like *Pharoah* he hardned his heart, and did not obey the Lords voyce, for which fact of his, hee is suddenly strucken, and now made an ignominious spectacle to all his Nobles and Friends about him, and also to his enemies abroad; Yea, while hee was merry and in his cups, and had let loose the veines of his heart to entertaine all joy and mirth, see what hapned to him, a suddain judgment falls upon him, and the reason is, because he forgot his God, and took more delight in his idoll gods, and hee that had a thousand Princes and Nobles attending at his birth, had not one frend to keep and defend him from that suddaine storme: And hee that will not take warning before, will repent afterwards when it is too late.

No merit in man can procrastinate Gods Iudgments, mans reason is purblind, if he should question why God should so suddainly destroy wicked men for their sins, we are beholding to

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our selves for our sins, but we cannot be beholding to our selves for our salvation, for that is meerly out of Gods love and favour: Innocency we cannot plead, for we are full of sinnes, yea, laden with iniquity, and therefore hath no merit in us to deserve Heaven. God for our sins and offences, could for the least sin dispatch us of our breath, and send us to hell at once, but when God comes once or twice by his word and Ministers, and we will not heare him; the third time will be of a more dangerous consequence; God hath come to us severall times, yea, these many severall yeeres, by his Iudgments! yea, lately he hath come, to the great amazment of all the world, when the boyling pot in the North was brim full, and yet it did not seeth over; swords drawne and yet put up againe: this was a wonder, & a great mercy of God showne to us; and yet for all this we are never the better in obedience, but let us take heed of Gods re-accesse; and that he doth not still find us fruitlesse, and without some shew of repen-

tance in our hearts for our sins: we are never affraid of the lash of Gods Iudgments, till they come upon us; or till we have some punishment or other powred upon our heads, we are never affraid till then, we are just like a top which litle boyes use, which will never run round tell it be scourged and whipped: if ever we meane to find Gods favour, and that we would have him our friend, wee must bring the Cup which Ioseph, put into our Sackes mouth, that is it which we must bring back, which Cup is meant our conscience, and till we bring repentance with us, which is the Cup; we shall neither have food, nor any other provision for our soules *s For the Lord knoweth the way of the righteous, but the way of the wicked shall perish.*

Therefore my deare brethren, let me intreat you, that St. Paule may be all our paternes for saith he, brethren be followers of me, and looke one them, which walke so, (that is in godlinesse) as you have vs for an example, saith Saint Paule; *For many walke, of*

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whom I have told you of, and now tell you weeping, that they are, (meaning wicked men) the enemies of the crosse of Christ: But I pray you my beloved, marke the course of their life, whose end is damnation, whose God is their belly, and whose glory is their shame, and this is the end of all those who minde earthly things more than God: and to this purpose you may read, *Proverbs*, Chap. 11. Vers. 16. That hee that pursueth evill, (that is walketh in his owne delight) pursueth his own death: and he that is a wicked man must needs be an envious man, and the envious man slayeth his owne soule: *Caine* we all know was both an envious man and a wicked man, hee was envious and slew his brother *Abel*, because his Sacrifice was better accepted at Gods hands than his was; God for all this hath pardoned this sin of murther in him, and yet hee proves his own destroyer, because of his dispayring. *Caine* saith, every man that meets me, shall destroy me: God sets a marke upon *Cains* fore-head, that

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every man that meetes him ſhall not kill him, and yet every man that *Cain* meets, deſtroys his ſoule. That is thus proved, if *Caine* meets a good man, *Cain* envies that good in him, and by that deſtroes his own ſoule: Again, if *Caine* meets with a bad man, or wicked man that delights to walke in wickedneſſe, *Caine* approves of that wickedneſſe in him, and delights in it, and follows it, and by that ſlay es his owne ſoule: So that whoſoever this *Caine* an envious man ſees, by him is his ſoul brought to deſtruction: So likewiſe of King *Herod* for his envy and malice ſhewed to the Apoſtle *Iames*, and not for giving glory unto God, was ſuddainly ſtruken dead; likewiſe *Iulian* the Apoſtate or back-ſlider, was on a ſudden ſlain with an arrow from heaven: We may read of in our Chronicles of a Spaniſh King who blaſphemouſly ſaid, that if he had beene at the making of the world, hee would have told God how to have made ſome things better then they are, but his end was deſperate, and hee dyed lamenta-

ble: So likewise the ungodly and wicked Duke of Burbon, who loved the pleasures of the world more then the glory of God, said publiquely that hee would rather leave his part in Paradize, then that in Paris: these are such wicked wretches which make a Land to mourne, and the people to commit whoredome and idolatry; and run on in their sinfull wayes, never saying what have I done, but mark their end, they shall perish and become as the dung of the earth; and afterward bee flung into the pit of destruction.

Wee must all know, or at least wee ought to know it, God is like a man upon a high Tower, who can looke down and see what is done below; for heaven is Throne, and the earth is his foot-stoole, he is in his high Tower of heaven and can behold all our actions though never so closely kept, which we imagine none knowes but our selves, God I say, can bring the devises of wicked men to nought: hee can make the table of the wicked even as a snare to them; even a snare of the bread they

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eat at their tables, for our hiſtory doth note that a man was choaked with a crum of bread, and another by a drop of water in the winter time, who looking up or gaping up to the sky, a drop fell into his mouth & ſuddainly freezing cut his throt and ſo he dyed, this God can do to wicked men that they may be examples to others in this life.

God can turne a proud man into a Beaſt as hee did *Nabuchadnezzar* into an Oxe, the drunkard into a ſwine, the luſtfull man into a goate, the envious man into a wolfe, the malicious man into a tiger, and at length turne them into hell for their wantonneſſe and ungodlineſſe.

God can make the ſtars in the Firmament to fight againſt wicked men, as it did againſt *Siſerah*: It is a *fearefull thing ſaith the Apoſtle, for a wicked man to fall into the hands of the living God*, It is ſaid that earthly Kings have long hands, but ſhort lives: but it is not ſo with God, hee hath both long hands and long life, and will live for ever to puniſh wicked and ungod-

ly men, and doth plentifully reward the proud doer: As God hath a cup of salvation for all godly men to drink of, so he hath a cup of indignation, and his violls full of wrath for the wicked and ungodly man to drinke of, which they shall drinke down like water; it is not all the wit and pollicy that an ungodly man hath that can reprieve his life from Gods judgements.

St. *Ambrose* saith; night to night, and day to day, that is Jew to Jew; and Christian to Christian; wicked man to wicked man; for so saith the Text, *The Lord knoweth the way of the righteous, but the way of the wicked and the way of sinners and ungodly men shall perish*; a Cocke will not call them as it did *Peter*, nor a Whale to preserve them as it did *Ionah*; nay Gods Word by his Ministers that will not take them neither; *Simon* was so called because he slept when our Saviour watched, which was a signe of the old man that yet remained in him, but *Peter* was his new name by which hee followed Christ; How easie it is when

when wee are asleepe like *Sampson* to have our locks cut off by the Philistims; how easie it is for a nayl to be driven through our Temples by *Iael*. *Saul* when hee was asleepe lost his Speare, and his pot of water which was at his head; let us take heed that wee bee not found in this case, not to walk in the way of sinners and so be lockt up in eternall death which shall never have life: let us take heed how we walk in the way of the wicked, & how we keep them company; for we may take the Lords word for our warrant, they shall perish in the end: We must not trust on earthly things, nor have confidence in Princes, our chiefe hope must be on God, on heaven and heavenly things: Wee must seeke for the things above with diligence and assiduity, and constantly; wee must seek after it, and with the woman in the Gospell who had lost a peice of silver, light a candle, and sweepe the house, that candle is the word of God, for the word and the law of God is light to our paths, and a lanthorne to

our feet, we must not so much look for things temporall as things eternal, that is the proper place where we shall find them, for what profit is it for a man to gaine the whole world and loose his own soule, or what profit is it for a man to beate his brains, and sweat his brows for things of this world, which are so far from happinesse, as he is still carking and contriving what to doe with it, or how to bestow it: say wee have got all the earthly things we can desire, we are not sure to hold them, or keep them: the rich man in the Gospel when hee had what hee would have, had his soule taken away from him the same night, then the goods may be whose they would: St. Paul counted the things in this life like dung & dresse to Christ which was in him.

The true cause of Gods punishment is for our amendment, and for a reward for sin which wee have committed, wee must forsake sin simply and for it selfe, because it offends God: man by nature is prone and apt to sin, & it is just with God to punish man for

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the same; God for sin drowned the world, yet we may read what little good was wrought by it for all that great deluge: for wee doe not read of any godly men; so subject and corrupt man is to transgresse, for when the deluge of Gods justice was dryed up, then there arose another deluge out of the earth, even a deluge of wicked men, and full of all sorts of sins, which walked in their own ways & wickednesse, for we may read as soon as the waters were dryed up, then wicked men began to build, and make towers which should reach up to heaven, and to make molten and golden Calves and to worship them, 1 King. 8. that as soone as God hath taken off his hand of justice, then doe men forget their former punishments, and run on in their former wickednesse, and forget God: but let all good men remember this: that their wayes and their thoughts shall both perish, and come to a perpetuall and fearfull end.

Gods Word and his Law is like an Apothecaries shop which a man re-

sorts unto for cure and comfort; for indeed saith St. *Basil*, there is no true comfort to be had or found any where else if not there: Teares are the Lords ballance whereby hee knowes us and tryes us whether we be weight or no: Gods Word containes all truth; and therefore Gods is true; and the way of all wicked and ungodly men shall surely then perish: God himselfe saith heaven and earth shall passe away, but not one jot or tittle of my word shall faile.

Riches are but as pawnes, which wicked and covetous men trust and depend upon; that is when they have so many hundred pounds comming in, or so much Merchantable ware, or such a sum of gold lying by them; then I say these wicked and ungodly wretches will trust in God, is this to be a true Christian, and to walke in the way of the godly; no I say, suppose thou art driven away from thine owne house into a farre Countrey; what then if thou be a true Christian thou wilt hope against or beyond hope;

hope; hope on Gods promises and on his word; that is, hope on God when all humane hopes are past: as *Iacob* did, as *Moses* did, as *Abraham*, *Ioseph*. Now if Gods Word be Truth, let us be carefull to follow this Truth, and to walke in his paths and obey this Truth, for if we do not so, sin lyes at our doors, and we in danger of hell and damnation, because wee beleeve not this Truth, but shall perish and come to a fearefull place of torment, which shall never have end. It is not sufficient that we heare Gods Word, and walke in his paths, and goe to Church for company-sake, or for fashion-sake, as we call it, but we must keep Gods word in our minds, & ponder it in our hearts, and lay it up in our bosomes, and practise it in our conversations, and meditate on it day & night; for I will tell you my deare brethren, the Word of God is of such power, that it is able to defend us from all outward daungers whatsoever; But many men in these our sinfull dayes and latter times, upon whom the end of the world

world, will fall, lay up their Bibles as they do their best cloaths from Sunday to Sunday, and never look in it, or on it, but follow their profit and gaine; but the way of such men shall perish.

Sins are the diseases of the soule, and we have drunk of this cup of errour at the first when we were borne, and we have no help left but by Jesus Christ, who is the Physitian of our soules, and hee must bee applyed by the hand of Faith: Men and Angells may passe by us, and looke upon us, and cannot help us, as long as wee are wounded with sin: as the man which fell among theeves: I say none can helpe us from our sins, but this good Samaritan, hee must come and powre in oyle & wine into our Consciences, which is the glad tydings of the Gospell, who have like sheep gone astray: therefore *David* desires that the Lord would seeke him; *O seeke thy servant who hath gone astray*; we all know that a Shepheard hath a voyce, a staffe, and a dog: God is like unto a Shepheard, hee hath a voyce to call us if wee be

within hearing, a staffe to fetch us in when we are within his reach, and a dog to bring us in when wee are out of his reach; By his voyce is meant his Ministers; by his staffe is meant his corrections, as by sickneſſe or the like; by his dog is meant Sathan or death, who can fetch us in if the Lord give them but the liberty: Outward prosperity makes us forget God; and it makes us to goe out of the way of heaven: therefore the wiſe man ſaith, that riches very ſeldome but is accompanied with pride and ambition, which makes a man moſt miſerable, it makes him forget himſelfe, and the hand that ſent it, therefore ſaith St. *Auſtin* ô Lord give me neither poverty nor riches, leaſt by the one I bee puffed up, or by the other cauſed to repine; but give me things convenient: therefore ô Lord give mee firſt what thou requireſt, and then requite of me what thou wilt: let us labour for that which is moſt profitable for our ſouls, for God is a God of providence, hee is the ſame this day, and to morrow,

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and the same the next day, and for ever; wicked and ungodly men will not trust God with no more then what they see, like some dull hawke that will not flye no further then while the prey is in sight, but will turne tayle: this is no true loue that these wicked men beare to God, they trust to their riches, and think by that to be delivered in the day of trouble. But my beloved, let me tell you that God is our best friend, and that riches and honour are but Gods vassalls, and the favours which he bestows with his left hand upon the sonnes of men: riches cannot prolong our life, nor keepe us from death, nor ransome our soules from hell.

The Divell can invite a man to sin, but force a man to repentance he cannot, nor will not: Sin is the cause of all our sorrows, and that is the only cause which makes our ways and our actions to be of no effect, but as the Prophet saith shall perish: and till sin be removed Gods Justice will not be abated: Let us display and rip up our

conſciences, and confeſſe our ſins, and then wee ſhall never periſh in this world by the meanes of a horrid and a diſtracted conſcience; nor be thrown into the pit of horrour to periſh there for ever in the world to come: There is no man can cure the leproſie of the ſoule but God alone; none can cure or reſtore nature againe to man but the God of nature; let but man repent him of his ſin, and God will be ready to forgive him his ſins: let but man performe his part, God will performe his, if we confeſſe, hee will bee ready to forgive, for he is juſt, and will reward every man according to his works: God hath given man both the power and the meanes to confeſſe his ſins in this world, which if we doe unfeignedly, hee will bee faithfull not to confound us in the world to come: And let me tell you this, that God is more mercifull then man can be ſinfull: Looke upon a perſecuting *Saul*, who became a preaching *Paul*: Look upon *Peter's* denyall of his Lord and Maſter; Likewiſe look upon the Jewes who

Acts. 24

Matth. 25

who crucified the Lord of life, he forgave those that repented and were sorrowfull, and had mercy even on them, who had no mercy to shew to him, who was the Saviour of the World: God hath a sea of mercy to drowne a world of sins and transgressions: Sinne is a slave; so saith St. *Paul*, hee that commits sin is a slave to sin; Now the wages of sin is death; therefore let us forsake sin, least God forsake us, and so wee perish like the wicked and ungodly men: Man hath his day, and then Gods day begins when mans is ended; therefore let us while we have time repent us of our evill and wicked wayes, and turne to the Lord with all our hearts, and grow new men and women in Iesus Christ by regeneration and a new life.

The Lord saith to a sinner confesse and be saved; just like *Naaman* the *Syrrian* who was bid by the Prophet, goe wash and be cleansed: God is not like man to take us upon advantages as our Lawes do but if we confesse wee shall bee saved; for who doth

doth not confesse his sinnes shall not prosper; but hee that doth shall finde mercy, as you may read in 1 *John*, Chap. 1. Verse 9. *If wee confesse our sins, he is faithfull and just to forgive us our sins, and cleanse us from all our iniquities.* *David* said, I will confesse my sins, and thou forgavest me my transgressions: we must not be constrained to confesse our sins as *Iudas did*; but we must do it voluntarily and freely: for God doth know the very bottomes and secrets of our harts: we must do as the prodigall son did saying, I will goe and confesse and say, Father I have sinned against heaven and against thee, I am not now worthy to be called thy son, make me as one of thy hired servants: Nor must wee like *Adam* hide our selves from Gods presence, but like the Centurion who said to our Saviour, I am not worthy thou shouldst come under my roofe, and like *David* who freely acknowledged his sinne, saying, against thee only have I sinned, and done this evill in thy sight.

The

The world and Divell may take away and deprive us of our wealth but they cannot take away a godly mans faith, as the Divell did *Iobs* wealth; nay skin for skin, and all
Iob 19, that he had; for though saith he, (meaning God) he take away all, yet will I still trust in him, though he kill me, yea though wormes devoure me, yet shall these eyes see him at the last day, what a faith had this good man *Iob*: it boyed him up, and held him from sinking even in the highest of his extremity! faith is our shield whereby we defend our selves while we are in the body of the flesh, and therfore may all godly men say this, the Lord is our defence, and the horne of our salvation, and with *David the Lord is my shepherd, therfore can I want no manner of good thing.*

Therefore my deare Brethren, let us goe from sin to remembring, and say what have I done all my whole life that is past, let us forsake our sins, our sins of knowledge, our sins of ignorance, our sins of omission, our sins

of

of commiſſion, our cloſe and our ſecret ſins, ſinnes that we have done to pleaſe our own ſelves, or ſins that we have done to pleaſe others: for nothing is more profitable to a man then ſorrow and penitence for ſin: *Shilo* was the very place which God choſe for himſelfe; but when ſin entred and had poſſeſſion, you may read the very words, *Eſay* 7. 12. *But goe you now unto* Shilo *where I ſet my name at firſt, and behold what I did to it, for the wickednesſe of my people* Iſrael: Can a vine bring forth a fig, can ſinne bring forth righteouſneſſe; no my beloved, ſin can bring forth nothing but death and deſtruction both to ſoule and body; what was the fruit of *Adam* and *Eves* ſinne; God told *Adam* that hee ſhould eate his bread with the ſweat of his brows, and for *Eves* part, ſhe ſhould bring forth her Iſſue with ſorrow and paine; which if hee had done otherwiſe, he had beene for ever happy, and never have knowne ſickneſſe nor death, nor anxiety of minde; & this is the benefit and fruit

of sinne; but where sinne hath hath raigned, and repentance begins to step in, there is the first sign of a godly mans regeneration, and turning to God; The Prophet saith, *Thou hast filled the godly mans belly with thy hidden treasures*: such as were never known to the eye of man, for godly men and such as learne to repent unfeignedly, shall be satisfied with Gods good pleasure: Therefore saith the wise man, O Lord give mee of the waters from above, and from beneath: first, from above, which is from heaven; and then from the earth below: The waters from above, which is the water of life; such a water that we shall never thirst againe; that water which the Cananitish woman desired of our Saviour, even the dew of heaven, which is the spirit of grace, and the spirit of faith: And the water of the earth, let it be in every ones heart to be watered in this transitory life with the spirit of patience, and the spirit of meekenesse, as it becomes Christians.

Likewise

Likewiſe let us again conſider, that in a drowth of Summer, the rivers and ſprings are not able to quench the thirſt of the earth, unleſſe it fall from above; ſo all our labour, all our actions, all our carking and caring, all our endeavours, our going to bed late, and riſing early, if they be without Gods warrant, and without his favour, all our labour is nothing worth; like water put into a cive, or like ſand put into a bottomleſſe bagge; juſt like the worme in the Timber, that when no moyſture is found, then it turnes and moulds away to duſt; ſo doth all our actions, eſpecially if God be not in our undertakings and ground of our wayes, wee ſhall be like the ungodly, and our wayes periſh: The wicked man like a green bay tree that flouriſheth for a time; but then turn thy face for a little while, and it is vaniſhed: then likewiſe marke and obſerve the juſt and upright man, for his actions end to the ſame which he was made for, ſaying Lord I will ſeeke thy face: that man which lives in ſin can reap

no fruit but death, for St. *Paul* ſaith, *the wages and reward of ſin is death*; There is no true content and happineſſe in this life, without the bleſſing of God, for without Gods bleſſing on our endeavours there is no bleſſing; though rich and worldly minded men thinke that a great bleſſing and happineſſe to get wealth and to abound in riches; hee thinkes hee ſhall by that means be never removed, becauſe hee hath all temporall bleſſings, and what his heart can deſire, and being now poſſeſſed of all theſe earthly dignities; let him remember for al that, and for al his riches, that hee muſt give an account of his Steward-ſhip, and come to judgement, ſo ſaith the wiſe man; but then on the other ſide marke how God will bleſſe the godly man, who ſets not his heart upon the world, nor upon riches, but takes God for his defence; God I ſay will bleſſe him in his houſe, in his wife and children, God will bleſſe him in the field and in the garner; loe, thus ſhall the man be bleſſed that feares the Lord; nothing

thing that hee doth but the Lord will proper; but the way of ſinners, and of ungodly men ſhall quite periſh: for where the fruite of temporall things are, and man depend and truſt in them, he ſoone looſeth the favour and company of God: for what doth it profit a man to win the whole world and looſe his owne ſoule: Wee may reade how *Alexander* the great Conquerer, that when hee had conquered all the whole world, ſate him down & wept when he knew hee had another world to conquer, even the Kingdome of heaven, to gaine that Kingdome, which muſt bee taken by all Chriſtians by violence; even by the force and violence of our prayers and teares: But many men now adays never offer violence to heaven by their prayers and almeſ-deeds; but inſtead of that they offer violence one to another, and take one another by the throate, ſaying pay me what thou oweſt, or I will caſt thee into priſon and there thou ſhalt rotte and conſume before thou haſt ſatisfied me. Are theſe Chri-

stians? no sure; yet they are Christians in name, but not in profession; Christ tells them that they must forgive one another, as our heavenly Father will forgive them: and wee must do to others, as we would others should do to us, and be ye perfect saith our Saviour, as your heavenly Father is perfect; always abounding in good workes: And let not the world make us forget God, nor our love to our neighbours: many men are troubled like *Martha*, with many things, but the godly man like *Mary* hath chosen the better part which shall never bee taken from her; Alas my beloved, what can this transitory world afford us, only a little delight with sadnesse, a little joy with sorrow, a little pleasure with trouble of minde; it is but for a moment, and then all our pleasure ceaseth; so saith *Salomon, vanity of vanity, and all is but vanity*; So the voluptuous man thinkes he walkes in a circle, and imagines hee shall never come to an end: but let mee tell that worldling, that the worke of vanity

nity and of pleaſure is iniquity, for they draw ſin upon their own heads, as with cart-ropes, and drinke downe ſin like water. Therefore ô my ſoule come not neere ſuch company, have no fellowſhip with ſuch wicked men; *For their wayes ſhall periſh*: It is dangerous for a godly man to live among wicked and prophane men; we may inſtance it in *Ioſeph*, as you may read in *Genes.* 42. that as ſoone as *Ioſeph* was entertained into King *Pharaohs* houſe, and became a Courtier hee could preſently learne to ſweare by the life of *Pharaoh*; as hee did to his brethren when they came to buy corn in *Ægypt*; ſaying by the life of *Pharaoh*, ye are ſurely ſpyes; and come to diſcover the nakednesſe of our Land. Gen:42, 15.

Sathan, the world, wicked and ungodly men hold together: Sathan he goes about daily ſeeking whom hee may devoure; and ſeeking whom he can tempt by his allurements and baites which he layes in our wayes; yea, hee durſt come to our Saviour

Christ and tempt him; and as hee thought Christ when he had fasted so long together to be then weake and glad of bread; so he thought himselfe as the strongest to attempt him; and to come with a stone to make bread; this was a strange one, nay, he comes to our Saviour with an IF, saying, if thou be the Sonne of God command these stones to be made bread; a hard matter, bread out of stones; and if our Saviour will have any hee must cause it to be done also: likewise, here the Divell ceaseth not, for he carryed our Saviour into an exceeding high mountaine, thinking by his arguments which hee used to Christ, to tempt him, saying all these will I give thee if thou wilt fall down and worship me: So the world doth deceive man, it tempts him to sin, and it bewitches his heart so, that it makes many men to fall down, and as it were worship the honour, the wealth the pleasure and delight of the world: The wicked saith, who can shew us any good? what profit or what benefit

neſit will it bring to us to ſerve God; ſhew us that and then we will ſerve God; or elſe what Lord ſhall us controle: And if any Prophet or Apoſtle will promiſe us theſe things then they will obey God, and walke in his wayes: they will not beleeve unleſſe God give them an earneſt penny. They will not like old *Abraham* forſake his houſe and goe into a ſtrange Countrey.

God hath given man riches only to ſerve him, becauſe hee firſt gave it: But man ſerves his riches firſt, and then God afterwards: Theſe ungodly men truſt God but for their owne ends: Like *Belſhazar* who did carouſe and drinke even till the hand-writing be upon the wall, and in our ſights; And like *Herod*, give no glory to God, when we ſpeak with our tongs, but take all the glory to our ſelves, as *Herod* did, who gave no glory at all to God, that was his ſin; for ſin wounds the ſoule, and it makes a man a meere ſlave; for a wounded conſcience who can beare. As long as Gods hand

hand is upon the wall, sin will be grievous unto us: But if we will confesse our sin, happy shall we be; yea, happy is that man that can say by regeneration, that he hath no delight in sin, for in the end it brings both anguish and desolation to every soule that doth sin: Sin it selfe is bitternesse, yea, it is a burden, and such a burden that if we do not repent, and ease our selves of it, it will sinke us downe to hell: Therefore let the wounds we have received by sinne make us beware of the next blow that sin doth strike the soul with: wee are all sinners, even from *Adam* whose pure blood was tainted with sin for his transgression and disobedience of Gods command: The wicked man when he shall heare of temperance, justice and judgement to come, will then like *Fœlix* tremble, and like *Nebuchadnezar*, whose loins were loosned, and whose joynts were smitten together.

Oh it is a happy thing to forsake wicked mens company; and a joyfull and comfortable thing to frequent godly

godly and religious mens ſociety: And with holy *David* and bleſſed *Samuel* ſay, ſpeake Lord for thy ſervant heareth: deſiring the Lord to adde one degree of grace to another, till we become perfect and holy, even as it ſhould become Chriſtians: the grace of God is able to diſcover the depth of ſinne; for the grace of God is of a purging and purifying condition: it will purifie the heart from dead works; and be more carefull to obſerve and walke in Gods Commandements, as becomes good and godly men in this valley of teares: Now godly men muſt not look for a Paradiſe on earth; for this world is but as a troubleſome ſea, which the winde and the ſtormes and tempeſts do cauſe to ariſe; the beſt of Gods children are not without watry and earthy parts, which hinders them in their voyage to heaven: God had but one Son which ſaw no corruption, but hee hath many that are not without affliction; *Adam* for one tranſgreſſion had this ſentence denounced againſt him,

him, that with sorrrow he should eate his meate all the dayes of his life: sin is like the disease of leprosie, which spreads all over the whole body; so doth sin, it spreads it selfe over the whole man, into his heart, into his understanding, and all his other faculties; sin hath spread it selfe like the cloud, which the Prophet *Esay* saw, which was no bigger at the first then a mans hand; but it grew bigger and bigger till it covered the whole heavens; so sin at the first was but little, because it was committed by *Adam*; but as the earth increased, so sin spread it selfe over the face of the whole earth: The Schoole of adversity is a Christians best University: The children of God cannot be excused from troubles and afflictions in this life: As you may read of *Davids* troubles; *Iosephs* afflictions; *Iobs* adversities; what fiery tryall did they passe, and with what patience did they undergoe it; *Iob* saith, ô Lord thou hast made mee to remember the dayes of my youth; Now afflictions doth make a man remember

member nimiette, and causes a man many times to looke up to the hand that sent them; affliction betters our understanding, it makes a man remember there is a divine power which rules above his humane reason: the gall of affliction purges the eyesight of our soules; the Prophet *Jeremiah* saith, I see a walking rod; that is, affliction which hangs over the heads of all those that are in the sleep of security: Thy corrections have been my instructions saith the wise man; afflictions draweth us out of the arms of this our old enemy Sathan; it draws the curtaine of our eyes, that wee may see our own miserable estates: Sinne which cleaves so fast unto man by nature, must be purged by the fire of affliction, so that wee may be purged and purified from our grosse corruption; I will melt them and try them saith God, that I may purge them from their polutions: blessed is the man that endures temptations, for he shall receive in the end a crowne of glory: We are chastned of the Lord saith St.

Paul

Paul, because wee should not be condemned with the world, and perish with wicked and ungodly men; sufferings and crosses and afflictions and losses in this life, is but like thornes in the fire, or under a pot, onely a crack and away: And as there is a fornace for Gods children in this life of affliction, so there will be sure a Tophet for the wicked in the life to come.

The wicked and ungodly men that live so at pleasure in this life, doth daily run into debt on Gods score, and yet for all this, they sleep securely, and walke cheerfully: this shewes that the lot of the wicked is eternall death: I am the Smith, saith God, which blows the coals, and makes hot the fornace of affliction: I create the night and the day alike: I am he that brings darkenesse, even the darkenesse of affliction; God hath a hand in all our afflictions; for what crosses or calamities befall us, either by losse of estate, or by wife or children, or good name, is still by Gods permission and providence to make us know that wee are sinfull men;

men; and that God is and hath been provoked by us every day; for wee load our ſelves with ſin, as a Cart is loaden in harveſt time with ſheaves; God when he ſees a ſinner run on in his courſe of wickednesſe, Then God drawes out his hand out of his boſome makes ready his bow, and his arrowes, and ayms before he ſhoots, hoping of amendment; ſix dayes God made the world in, but he takes eight or ten dayes, before he deſtroyes one City, yet forty dayes before *Ninivy* ſhall be deſtroyed: we muſt pray to God for patience, that we may beare our affliction, and chaſtizings patiently: let me tell you, God hath not dealt with us, as wee have deſerved, nor hath he rewarded us after our tranſgreſſions; for God in the midſt of judgement remembers mercy, for ſo ſaith the Pſalmiſt, then there is mercy with the that thou mayſt be feared; for if God ſhould be ſo extreame to marke that we have done amiſſe, who were able to abide it: God ſaith, I will be thy Father, and thou ſhalt be my ſon;

Son; but if thou wilt not heare mee, and obey my words, I will chastise thee with the rod of affliction: though the waters at the deluge of *Noah's* flood prevailed over the earth and above it, yet in a short time they were abated: And as God hath lightning in one hand, so he hath raine in the other hand: As he hath fiery feet, so he hath a face like to the Sun to shew mercy: thy comfort hath refreshed my soule saith holy *David*. And as God hath given us patience to endure unto the end, if we will labour for it, so he will deliver us out of all our afflictions in his good time, and when it pleases him; for hee knowes best what is fittest for us: Gods love shall over-top all our sorrowes; for when the Ægyptian task-masters laid the most burden upon the children of Israel, and did call them to account for their number of bricks, and those to bee made without straw or stubble; then did God deliver them out of all their troubles; then I say, did God step in and give his assistance, when all

all humane help was paſt; then did God ſhew his power in many weakeneſſe, and delivered them out of their bondage and ſlavery: therefore my beloved, remember this note of obſervation; that when God ſends affliction, he then lookes for an amendment at our hands; he doth not puniſh us for our deſtruction and confuſion, but for our good and for our converſion hereafter while wee live in this world of ſinne and corruption; And ſuch as will not take notice of his fatherly corrections in love, & for our good, ſhall with the ungodly and wicked men periſh and come to a fearefull end, even hellfire for ever.

Nothing was more comfortable to St. *Auſtin* when he was in affliction, then when hee thought on the ſufferings of our Saviour: therefore ſaith hee, let not man be ſo ungratefull as not to returne unto him ſomething, even pure hands and undefiled hearts. And before I conclude all receive theſe few contemplations. Troubles and tortures, calamities, and croſſes, ſo that it

is now grown to a proverb; *Athemamat omathemata passionis documenta*; *The Lords lashes are lessons to lead us along the right and straight way to Christ, the true Sanctifier of our souls, to all that beleeve in him.*

David penning his sweetest & harmonious Psalm, *Psalm* 52. in his bitterest afflictions, teacheth us every one to profit by Gods rod; because that afflictions bringeth home the prodigall Son. *Luke* 15. And maketh *Nebuchadnezar* lift up his eyes to Heaven, honouring him that liveth forever. As many as be sons, must be scourged of their Father: the just ones knowing God, but must look for messengers to salute them, with shriking sounds of sorrowfull news. For our learning, it pleases God oftentimes to conclude the best peoples lives with very sad ends: As we see in the death of Jesus Christ his best Apostles; Likewise *Ionathan*, *Lazarus*, and the Lords two witnesses, *Revel.* 11.7. Who having finished their Testimonies, are killed for so doing, and their corpes throwne into the

Luke 15.

streets

streets of the great City; the Gentiles in their courses three days and a halfe, not suffering their carkasses to be put in their graves: See how the Lord scourgeth deeply where he loveth most dearly; stay but the Lords leasure and hee will undoubtedly comfort your distressed heart and mind, if you will patiently abide, seek and wait for him in the way of sincerity and truth.

Remember we should all, that Israels portion is not passed into by following of vain and unlawfull pleasures; not by embracing the earth in our arms, or sending out our children by flocks to dajince after musicke: Till the Lords *Va mane surgentibus* seize upon us: Israels portion is not so easily come unto: There is no other way to the Crown, but by the crosse; we must suffer our afflictions as the good souldiers of Christ, before the Lord will renewe us into eternall glory. Learn we all therefore, that the crosse of Christ is the best Schoole-master to bring us to Christ. As *Naaman* did wash ere he could be whole, so must good Chri- Esay 5.

stians be content to suffer tryals.

Whilst God threatneth affliction to our flesh, he would have us to prepare Faith and patience in out hearts, to entertain his chastisements with tears. The rod of God to man, is as the presse to the grape; the fan to the corne, and the fire to the gold.

How was good *Iacob* troubled? first to have his only brother (as it were) to sweare his death; then to leave his fathers house and home, Countrey and friends, and to seek for services in the world abroad. Remember still Gods spye, (your conscience in your bosom) see you, and wee are his secret intelligencer (our consciences, that wilbe undoubtedly) most true and faithfull unto God, and intelligencer against *Achitophell*, *Haman*, *Shebna*, & others, yea against thine own selfe, if thy soul be unsanctified: you must hunger after heaven ere it will be had. Our heavenly Father correcting still whom he loveth and liketh; teacheth us not to dispaire of his fatherly favours, and friendly affections; but rather that he

nurtured

nurtureth us for our ſalvation, fining us as the ſilver; and chooſing us in the fire, as the pureſt gold: Mark Chriſts dealing with his choſen members, by convincing their faults, when he chaſtneth us to break us of our evill wayes, and thereby hee bringeth us to reformation, correcting all of us according to the quality of our offence: The hardlier we are broken from our ſins, the heavier judgments will hee lay on us, to worke our deeper humiliation and repentance.

Feares ſhall make us to underſtand that which exhortations and gentlenes could not bring us unto: Wee muſt be firſt humbled, ere we can be advanced, and have fainting ſoules on earth before we can feele the high, holy, and helping hand of God from on high, to ſtay and heave us out of our diſtreſſes: Relye we ſtill on God, and he will not forſake us in our dangers, but will give us ſtill ſuch pledges of his never failing mercies, as may aſſure our hearts of greater in heaven, where more joyes are prepared, then wee can either aske

or once thinke of. It is well if wee think sin to be the ground of your afflictions, and your offences the cause of Gods displeasure: wherefore hee sendeth crosses and curses upon sinners.

Consider we first how we have falne by wantonnesse of life, and ungodly conversation, our neglecting Gods word and will, hath brought the cup of Gods indignation upon us, to reclaim our feet from folly, and our souls from hell.

Not to acknowledge our selves to have deserved Gods judgements (because we yet feele them not) is Pride of heart, and a state most perilous untill we be humbled.

God therefore pulled *David* downe (though hee were a chosen vessell) when he saw him walke awry. God corrects us to reform us, making his judgments as messengers, to recall us from sin, before hee enter into judgement with us. Beware of grudging at thy crosses or afflictions, for our Heavenly father useth them to amend us, being unwilling the death of any sinner.

We

We having all ſinned, ſtand in need of this phyſick of correction to reclaim us from ſtraying from our heavenly fathers dwelling: beware of being aſhamed of our fathers viſitation, neither love we the pleaſures of this world more then the joyes of heaven.

Bee we never aſhamed of Gods rod, for *Dauid* confeſſeth and ſaith, *thy rod and thy ſtaffe doth comfort me*: the rod to correct when I am out of the way, and the ſtaffe to comfort and uphold mee, when I am in the way: But entertaine we his correction as a benefit & bleſſing ſent from on high, profitable for our ſoules, and no way hurtfull to our hearts: and ſtill more and more fit you for the company of Gods children. Pſalm 23

The more ſorrowfull and ſicke wee are, the more like wee are unto our elder brother Chriſt Jeſus, who finiſhed our Redemption through the Croſſe, and made the way to the joyes of heaven, through tribulation. Which way, whoſoever is aſhamed to follow, can neither come to his Kingdome, nor ſet foote in the pallace of Gods moſt

joyfull inheritance: If any of you be wounded without in your body, bee carefull to see to the soars of your soul.

I feare not but that the seeds of faith lyes still in some of our hearts, although the fruit thereof do not plainly appear.

If our Sonnes and Daughters have been deare unto us, how much more dearly hath Christ our Redeemer once bought with his blood, both our soules and bodies. I beseech you hold it a joy to dye, and to bee out of this sinfull world, and to be delivered from the thraldome of this sorrowfull life.

Death is our refuge, the help of our soules to heaven, there we live eternally where is no pain, but all pleasure, no sorrow but solace, no sighing but singing, no fear of death, but assurance of everlasting life. It is good for Gods children to be afflicted, that they may not stray from Gods house, but keepe his word, and to learne and observe his divine statutes.

Though wee have beene long chastned of the Lord, but it is that we shold not be condemned of the Lord. Gods

punish-

puniſhing us doth with-hold us from hell, ſtirring us daily and earneſtly to deſire to be diſſolved, and to be with Chriſt our Saviour in glory.

Conſider I beſeech you, that when the earthly Houſe of this Tabernacle ſhall be diſſolved, we have a building of God; an houſe not made with hands, but eternall in the Heavens: which who ſo inheriteth ſhall be eternally ſaved.

I entreate and adviſe every one to be more carefull of their ſouls then of their bodies, ſtill comforting their hearts in their afflictions, knowing that the ſender thereof is God, and the cauſer thereof our ſins: the longer we be and languiſh in ſinne, the more appeareth Gods love in our ſickneſſe, for the which think God to be the ſender, and likewiſe our deliverer in danger and adverſity.

As the Husband-man doth not put the ſickle into the corn untill it be ripe; So doth not God inflict his grievous judgments upon us, untill our ſins doe call down vengeance for the ſame.

Art

Art thou desirous to avoide contagious diseases, see thou feare more thy sin then the infected City: Canst thou remove thy transgressions from the Lord: The Cities contagion shall not hurt thee; but if our sins remaine unrepented, all the wholsome ayre in all the Country cannot help thee, or comfort thee.

In this world, wee can see but Gods back parts as *Moses* did: that is but a little favour of God: but after this life is ended, we shall see God face to face, having the full fruition of him: as wee therefore wish the salvation of our soules, let us all beware of security, or to defer our repentance, least wee be cast into hell-fire, having no lease of our uncertain lives.

Labour we all to have the candle of Faith burne in the lamps of our hearts, still nourished with the oyle of love and good workes.

It may not a little comfort us in the time of our afflictions and troubles, that our heavenly Father hath shewed such love unto us, that wee should bee called

called the ſons and daughters of God. O what a comfort it is to our hearts & ſouls, that we pray not to an inexorable Judge, but to a moſt merciſull Father, who can deny us nothing. *Matth* 3. 9.10,11. It is no impudency to call upon the Lord, we have his promiſe, *Ezek.* 36. 28. *that wee ſhall be his people, and he will be our God for evermore.* Math. 3.9 Eze 36.28

We have Chriſts warrant when we pray, to have the Holy Ghoſts inſtructions, whereby we may *crye Abba Father*: feating God as our Maſter, and more reverencing him, then our parents. Wee that are Gods children ſhould ſo eſteem of our tryalls, as alwayes tending to his owne glory, and our ſalvation; the matter of temptation (I meane our owne concupiſcence) in our ſelves; the Divel brings his bellows to this fire, and it is forthwith kindled: But craving grace to repell this power, wee are not ſwallowed up of them, but freely delivered from the ſlavery of ſin and Sathan. St. *Auguſtine* asketh, *what our life is?* Hee anſwereth

Saint Augustins resolution.

swereth himselfe, saying, *Arming to death, our life while it encreaseth, decreaseth; and when our life is dying, our death is living.* This life is the time wherin we must be admitted into the kingdome of grace, if ever we look hereafter to be in the Kingdome of glory and happinesse.

All Gods children must in this world be tempted, that being tempted, they may resist, resisting, they may overcome, and over-comming they may be crowned: Be not weary of painefull walking to the Kingdome of heaven; fixe your eyes on Christ Jesus, and never leave running untill you come to him; neither feare you any foe rising up against you, for the professing of Gods trueth, so long as wee may win Christ Jesus for our reward. Thinke not our selves to be fit stones for the Lords building, unlesse we be hewen with the axe of afflictions, and then slit through the heart with a Saw of correction.

Whosoever will hereafter taste the sweet joyes of Paradise, must first on earth

earth (with Chriſt Jeſus) taſte of the cup of ſalt teares and afflictions with *David*: here he watered his bed, and haſt thou none to bedew thy Couch with? God would not afflict thee, but to weane thee from wickedneſſe, hee would not have the weeds to overgrow the good corne, nor the fleſh to domineere over the Spirit: therefore by afflictions are we often brought to hate, that which before wee did love, and to embrace what before wee did loath.

Tribulation doth open the eares of the heart, which worldly proſperity doth oftentimes ſhut: the Lord in mercy often chaſteneth here, that we might not be proud, nor condemned with the world, 1 *Cor.* 11. 32. God woundeth us, not to make us worſe, but wiſer, that we might weepe each one for our ſeverall ſins and wickedneſſe, which wee have committed againſt our good God. Oh remember that the afflictions of the body, is wholſome phyſicke for the ſoule, it killeth the fleſh, but cureth the Spirit.

One

One compareth afflictions to the Goldsmiths forge, which tryeth the pure gold from the drosse; or as physicke expelling corrupt humours from the body: Or as a Shepheards crooke wherby God bringeth again his wandring sheepe into the fold: Sicknesse and sorrowes are as a watchfull rod to make us vigilant, that are in our selves naturally both sleepy and sluggish. You know this that by afflictions are the children of God and the sons of *Belial* taken notice of. We are oft therefore inthralled, that our Faith might be tryed, hope, love, and obedience exercised, and our crosses cheerefully welcommed sent of God for our good, learning in affliction to abase thy selfe in the sight of God Almighty, acknowledging & confessing that earthly scourges are but as flea-bitings in respect of the torments of hell, which by our lewd lives for ever wee have deserved.

Doe you aske mee why God afflicteth you in this world? *I answer*, That the greatnesse of his power, and the

the innumerable of his mercies might be shewed in the delivery of us, and such others.

There is no surer signe of the Lords writing your names in the Booke of Life, then this, that the Lord humbleth before he exalteth, and sheweth us our woefull estate through sin by the Law, before ever he signifieth unto us, that he is our salvation. And why dealeth God thus with his owne Children?

First, untill we be humbled, we never seek after Christ, nor desire him; without which, we can never find him; for God hath appoynted that by seeking, we should find him.

A second reason is, that our Redemption might be the more precious unto us, as our health is more pleasant after sickenesse, liberty after imprisonment, plenty after scarcity, and peace after warre.

Thirdly, that Gods mercy in our deliverance, might be prised in his kind the Redeemer in heaven; for this especiall cause, extoll the Lord and the Lambe

From the Spanish Navy in 88. From the Gunpowder Treason.

From the last great sickness and many particular dangers.

Lambe with a perpetuall Halelujah, for an everlasting Redemption, from an everlasting damnation, requireth an everlasting glorification.

This generall trueth is confirmed by a particular example, when the poore Jaylor was most grievously tormented through the horrours of the Law, before ever he can finde his soule recovered by the salvation of the Gospell; *He cryes, Sirs, what must I doe to bee saved?* Perhaps *Paul* and *Sylas* told him what to doe; *Even believe in the Lord Iesus Christ, and thou shalt bee saved, and thy household.* And so I have done with these few contemplations.

But before I fully conclude all, let mee give you some good instructions that you may the better bee prepared for the worthy receiving of the holy Communion of the body and blood of Christ, therefore I will crave your patience, and begge your attentions to hearken unto them.

Instructions

Instructions for *Communicants.*

IT is generally observed that matters of greatest consequence are never without some perplexed difficulty, not discernable by a suddaine intuition, the minde of man being of a limited Efficacy, thereby unfit for any serious work till first dispossessed of all different notions, repugnant indispositions, which might hinder or divert the performance of any great businesse set upon with suddaine uncompos'd and uncollected thoughts; which observation rightly considered, I conceived that for the due and reverent recei-

ving of Christs holy Sacrament, the blessed Body and Bloud that preparative act of Examination to be of great consequence, it being a thing so comfortable to them which receive it worthily, and likewise very dangerous to those that receive it unworthily; therefore thought it requisite to exhort you rightly to consider of the great dignity of the Holy Mistery, and the great perill that ensue to that unworthily receive it. And by these few Instructions which I have gathered for the helpe and furtherance of all good Christians to prepare your selves to be found worthy Receivers of this holy Communion. Almighty God prosper them unto you, and give us all his blessing. *Amen.*

IF you please to looke into holy Scriptures, you shall find Almighty God himselfe a paterne of deliberate preparation, for in making the world if hee had so pleased hee might at one command, erected this glorious Frame at once, as to be sixe daies in the fashioning

ſhioning of it, but onely to exhibite unto an example of temperate and adviſed proceeding in this great duty; firſt provide the materialls, and then ſuperadde the accomplishment and perfection.

In *Salomons* Temple the ſtones were perfected, polliſhed and hewed before they were brought to GODS Houſe, intimating unto us it ſhould be ſo in that Temple of which that was a Type, even the myſticall Body of Chriſt: every man ſhould be firſt hewed and fitted by repentance, and other preparitory workes, before hee approach to incorporate himſelfe into this ſpirituall and eternall building.

Our Saviour Chriſt in the Celebration of his laſt Supper would not have ſo much as the Roome wanting or unprovided, but ſent his Diſciples before hand to make preparations, *Mar.* 14. 13. thereby ſignifying unto us that in Sacred things there ſhould be preparation before Celebration. It was a Religious obſervation of the *Roman* ſuperſtitious Sacrifice, for a

servant that stood by to put the Priest in mind what he was about, and withall to advise him to consider maturely, and to doe with true affection what worke he was then to performe, the Vessells and Garments in those solemnities used, before hand being washt and cleansed from soile: these things rightly considered how ought every Christian soule to prepare, & throughly examine their Consciences, to judge themselves lest they be judged, that so by contrition and true Repentance, with a detestation of sin they may receive everlasting comfort to the salvation of their soules through Iesus Christ our Lord.

A Sacrament is that, wherby Christ, and his saving graces, are by certaine externall rights signified, exhibited and sealed to a Christian man. The Sacraments of the new Testament are two: Baptisme and the Lords Supper the former at our entrance, the second during our continuance in this Church Militant. In the Lords Supper there is a signe, & a thing signified. The signes

are

are bread and wine, the things signified are the body and bloud of Christ: the body broken is signified by the bread, the bloud shed, by the wine powred out. He that will receive this holy Sacrament with due reverence, must conscionably performe it by preparation, by meditation, by action or practise.

First then you must endeavour preparation of your selves before you presume to come to that holy table. First, because there was a Commandement upon pain of death, that no uncircumcised person should eate of the paschall Lamb; neither should any circumcised person eat thereof without due preparation before hand. By the same reason we are bound unto a like due preparation before wee come unto the Communion. Secondly, Christ washed his Disciples feet before hee admitted them to eate of his Supper; signifying how thou should est lay aside all unpureneese of heart, and uncleanneese of life and be furnished with humilitie, and charity, before thou presu-

Exod. 12. 48. Ioh. 13. 4.

meet to taste of his holy supper. Thirdly, it is the counsell of the holy Ghost by St. *Paul*, Let every man examine himself, & so let him eat of this bread and drink of this cup. Fourthly, God hath ever smitten with fearefull judgements those who have presumed to use holy Ordinances without fear and due reverence: The feare of that stroke made *Ezechias* so earnestly to pray unto God, that he would not smite the people, that wanted time to prepare themselves as they should, to eate the Passeover; and it is said, that the Lord heard *Ezechiah*, and healed the people; Intimating, that had it not beene for *Ezechiahs* prayer, the Lord had smitten the people for their want of due preparation. Therefore I exhort you in the bowels of Iesus Christ, prepare holy vessels for these holy mysteries; come not unto this feast without your wedding garments, for fear it be said, take him, bind him hand and foot, & cast him into utter darkenesse, where shall be weeping and gnashing of teeth: put off your shooes, all your

1 Cor. 11. 28.

2 Chro. 30 18.

Matth. 22 12.

vaine

vain affections, for the ground where you ſtand is holy ground: How fearfull is this place? it is even the preſence of the dreadfull God; Hunt ſinne that devoured from works to words, from words to thoughts, from thoughts to every corner of your thoughts; as *Ioſhuah* purſued *Achans* ſinne from Camp to Tribe, from Tribe to family, from family to perſon; let it have no ſtarting hole. If it be a thing ſo dangerous to come unprepared, (ſome may think and ſay) it were better for me to forbeare comming to the Sacraments. O beware of that, that is a ſinfull reſolution, and puniſhable with the great wrath of God; witneſſe the holy Ghoſt in the ninth of *Numbers*, where it is ſaid, That man that is cleane, and is not in a journey, and is negligent to keep the Paſſeover, the ſame perſon ſhall be cut off from his people, becauſe he brought not the offering of the Lord in due ſeaſon, and Chriſt hath commanded thee to come unto the Communion, ſaying both himſelfe in the Goſpels, and by Saint

Verse 1. 1 Cor. 11. 24.

Paul, Take, eat, do this in remembrance of mee; it was the greatest pleadg of his love near unto his end, left unto his deareſt children, and wilt thou neglect or contemn ſo rich a Legacy, ſo good a gift? wilt thou not be marked with Gods ſeale that he may know thee to be his own? Come, and come prepared thereunto. But thou ſaiſt, how ſhall I come prepared? This preparation conſiſts in the ſerious conſideration of three things, Firſt, of the worthineſſe of the Sacrament. Secondly, of thy unworthineſſe. Thirdly, of the meanes whereby thou mayeſt become a worthy receiver. Firſt for the worthineſſe thereof; the Author

Mat. 26. 26.

was Chriſt himſelfe; and the worth thereof is diſcerned by the graces that are communicated unto us by and through the Lords Supper, for it aſſures us that Chriſt is a propitiatory ſacrafice unto God for us and a peacemaker between God and us; it confirmes our faith, aſſuring unto us all thoſe ſaving graces wh'ch are neceſſary unto eternall life, as election redem-

tion

tion, justification and sanctification. Againe, from this communion with Christ, there springs a communion betwixt Christians amongst themselves; Hee that loves not his brother cannot love Christ, saith St. *Iohn*. Our Saviour prayed five times in the 17. Chapter of Saint *Iohns* Gospell, that his Disciples might be one; to teach us how much unity and concord pleaseth him, and how injuriously they torture their Mother the Church (as upon a Rack) who breake her swadling bands of peace. I could swimme in a maine sea of comfort while I speake of the worthinesse of this Sacrament: It feedes our soules with assured hope of resurrection, and of everlasting life; it bindes all Christians by an oath of fidelity unto the service of God for such high favours: Therfore Lord, evermore give us of this bread, I meane spirituall bread. If the house of *Obed-Edom* was happy by the presence of the Arke; if the diseased woman had her bloudy issue cured by touching but the hem of Christs garment, how happy shall we

1 Epist. Iohn 4.

1 Sam. 6. 11.

Mat. 9. 20.

be

be by receiving into our ſoules by faith, the Body and bloud of Chriſt, as wee receive bread and wine into our ſtomacks?

The ſecond thought which ſanctifies thy preparation muſt be a conſideration of thine owne unworthineſſe, & that may be done if thou tryeſt thy ſelfe by the ten Commandements, as by a touchſtone, remembring what good thou haſt omitted, and what evill thou haſt committed; ſearching into the ſecrets of thy heart with a curious eye, not ſparing to plough up ſorrowes in thine owne ſoule; arraigning, accuſing, judging, and condemning thine owne ſelfe, that thou beeſt not judged and condemned of the Lord, ſaying in thy ſelfe heartily, (as the Centurion did) Lord, I am not worthy that thou ſhouldeſt come under my rooſe. Give ſentence of thy ſelfe (as St. *Paul* did) that thou art the chiefeſt of all ſinners. Yea to thy comfort looke into the words next going before, & thou ſhalt find that Ieſus Chriſt came into the world to ſave ſinners; of the benefit of whoſe

1 Tim. 1. 15.

whose comming, that thou maist be partaker: strive to be a worthy receiver of the Communion, which is the third degree of due preparation. Thou maist be a worthy receiver if thou dost performe duties unto God, and unto thy neighbour. Unto God by knowledge by faith, by repentance: Knowledge must leade the way; for an house cannot be built, unlesse the foundaton be laid; so neither can Religion stand, unlesse it be grounded upon the knowledge of Gods Word, a fearefull thing for them who make themselves strangers in the Courts of our God. The daughter of knowledge must be faith, not that of Divells, to know that Christ is, but that of Christians to know that he is thine: That true faith is never barren, but it will shew it selfe by repentance, therefore rent thy heart and not thy garment; thy Saviours new wine, his bloud, must not be put in the old bottles of thy corrupt nature: Your Passeover must not be eaten with sowre hearbes, his Sacrament not received with the sowre leaven of malice 1 Cor 5.8

lice and wickednesse, but with the sowre hearbes of repentance, and a fellow-feeling of Christ his bitter passion; ravell out by confession that which thou hast spunne out and woven by ungodly practice: Thy duty unto thy neighbour is charity, forgiving as thou wouldst be forgiven, not taking him by the throat for one talent, when thy master hath razed many of thine out of his Debt-booke, but if thou have any thing against him, leave thy gift at the Altar, and goe and be reconciled to thy brother, and then come and offer thy gift. You have the preparation before you receive, now observe the meditation while you are receiving.

Mat. 18. 28.

Mat. 5. 24.

It must consist of great humility: say with *Salomon*, it is true indeede that God will dwell on the earth; behold the Heavens, and the heaven of heavens are not able to containe thee, how much more unable is this house which I have built? and of a faith striving with God like him in the Gospell, who cryed with teares, I beleeve, Lord help mine

1 King. 8. 27.

Mar. 9. 24

Rev. 19. 9

mine unbeliefe, and of a great joy, how blessed am I, who am called to the Lambs Supper? and of most serious thankfulnesse for the stamp of so glorious a seale upon so base and sinfull mettle, seeing in the Eucharist, as God layes down unto us a pledge of his favour, so wee returne another to him of our thankfulnesse and obedience: In the very act of that holy businesse (*Zacchæus* like) bee thou mounted up (as he was in the fig-tree) from the earth and all earthly affections; Receive Christ into thy house, restore where thou hast wronged, redeeme Gods favour which thou hast lost by thy grievous sins; and in the very act pray that thou maist bee in travail of a new soule, Luk. 10.2

The third branch of reverence due unto this holy Sacrament, is action and practise after the receit thereof. First the same day, in celebrating that holy unto the Lord: Like *Ioseph of Arimathea*, lodging Christ in a new Sepulchre, in a renewed heart, perfuming the room with a sweet smelling Lu. 23.5

incense

incense of prayers and prayses.

Secondly, never after returning like dogs and swine unto your vomit and wallowing in the mire, for then (like prodigalls, who wilfully robbe themselves of their inheritance) you plucke off the Seale annexed unto the indenture, you trample under foot Gods Seale set unto his Word, both which tender unto you assurance of your salvation. If you thinke of receiving the Sacrament, and then of returning unto sinne againe, like them that drink and vomit that they may drink afresh you do but delude your selves, for the Surgeon can never cure the wound so long as the dagger ihat made it remaines untaken out. Thus by preparing, meditating, and good living, learne to discerne the Lords body; know that common bread, and common wine by that holy use to be made not common; least receiving them unworthily, you be as guilty of the bodie and blood of Christ, as the Iewes were who crucified him. Wash your hands in innocency, and so come before

Corr. 11.

Psal 226.6

Can. 3,16.

before Gods Altar; ſo ſhall Chriſt your wel-beloved be yours, and you his, Amen.

Theſe few lines are not a ſtreame wherein an Elephant may plunge, but a ſhallow brooke wherein Lambes may wade. If any Dove, like *Noahs* Dove, (any ſimple and well minded man) can take no footing, (I meane not underſtand) my houſe hath a doore like the Window in the Arke, and I have a hand to reach out unto him, and ſuccour him; the fountaine of all goodneſſe make me a faithfull conduit pipe, and you carefull and happy Ceſternes of grace Unto theſe ſeeds of religion, let God ſay, Increaſe and multiply; firſt, unto the blade or flower of knowledge; ſecondly, unto the frvit of reformation. Amen

A short advise to the Courteous Reader, &c.

GEntle Reader, I pray thee correct with thy Pen these over-sights and mistakes which hath escaped the presse, in the Instructions for Communicants, the errors are these: Page 2. the first line read his blessed body, for the blessed body: In the same page, line 11 put in the word those between the word to and that: Page 10. line 8, for thyest read tryest; in the same page, line 14, read furrowes instead of sorrowes: page 15 beeing the last page or conclusion, line 10 (I meane not understand) read it thus, (I meane not understand or misunderstand.)

A

A Morning prayer for A Family.

Lord teach us to pray, that we may call upon thy Name: prepare our hearts to seeke thee: And open thou thy mercifull eares to heare us.

ETernall and ever-living Lord God, Creator, and continuall Preſerver of all things both in heaven and in earth: By whoſe gracious providence as wee were at the firſt wonderfully and fearefully made: ſo wee are no leſſe preſerved and kept unto this preſent, Wee here the workmanſhip of thine owne hands deſire to humble both ſoule and body before thee. And now Lord, wee being here in thy preſence, cannot but acknowledge and confeſſe againſt our ſelves our owne unworthineſſe to come be-

fore thee, to call upon thee, or to performe even the leaſt Duty that ſhall concerne thy worſhip or glory. Our hearts alas, are no better than ſinkes of ſin, and a maſſe of all pollution and uncleanneſſe: and who can make that cleane that is taken out of an uncleane thing? The thoughts and imaginations of the ſame muſt needs bee evill continually, and wee unto every good worke prove reprobates. Yet, ô Lord, ſeeing thou haſt commanded us to call upon thee, and haſt mercifully promiſed to be preſent with thy Children, to heare their prayers, and to grant their requeſts which they put up in Faith unto thee; Oh Lord; this doth give us boldneſſe to come before thee; and in confidence of thy goodneſſe that thou wilt make good the ſame thy promiſe unto us at this time, wee here offer up unto thee this morning Sacrifice of prayer and Thankſgiving, humbly acknowledging and confeſſing from the bottome of our hearts, our manifold tranſgreſſions and offences, which

wee

wee have continually multiplyed againſt thee, in thought, word, & deed, from the beginning of our dayes unto this preſent time. Wee acknowledge, O Lord, that our Originall corruption in the which wee were at the firſt conceived and borne, and from the which there hath ſprung forth the moſt bitter and unſavory fruit of ſin, Apoſtacy and rebellion, to the great diſhonour of thy Name, the wounding of our poor ſoules and conſciences, and the evill example of others amongſt whom wee have lived: By the which O God, we confeſſe that we have juſtly deſerved that thy wrath and indignation ſhould be powred out upon us, both in this life and in the life to come.

And therefore ô G O D, we come not here before thee in our owne worthineſſe, but in the worthineſſe and mediation of Ieſus Chriſt: beſeeching thy gracious goodneſſe for his ſake to be mercifull unto us, for his ſake to forgive us all our offences our viſible ſinnes, our ſecret ſinnes.

our ſinnes of infirmity, our preſumptuous ſins, againſt knowledg, againſt conſcience, againſt thee, or againſt our brethren, in the time of our yonger years, or in the daies of our knowledge, as we muſt needs confeſſe, that in many things wee have ſinned all. We pray thee ô God, for Chriſt Ieſus ſake to forgive the ſame unto us, and perſwade our ſoules and conſciences more and more, that thou art at peace with us, and that all our ſinnes are done away in the blood of thy Sonne. And grant ô God, by the aſſiſtance and direction of the ſame thy Spirit, that with more freedome of minde and liberty of will, wee may ſerve thee in righteouſneſſe and true holineſſe unto the end of our dayes. And good Lord, begin not onely repentance and true converſion in us, but of thy great mercy perfect the ſame: O lead us forward more and more towards perfection, increaſe in us that ſaving knowledg of thee, and of thy Sonne Chriſt, our faith in thy promiſes, our repentance from dead workes,

workes, our feare of thy holy name, our hatred of all our ſins, and our love unto thy truth. Frame our weake hearts (good Lord) more and more to obedience unto thy holy & heavenly will, & teach us in all things to reſigne our wills unto thy holy will, & in time of affliction, as in time of proſperity to depend upon thee; that wee looke not too much upon our own weakeneſſe, but may ſtay our ſelves by thy power and promiſes.

And good Lord comfort our ſorrowfull hearts and dejected ſoules, that find daily ſuch cauſe of humiliation in our ſelves, doing daily thoſe things which we ſhould not, and leaving undone thoſe good things thou commandeſt. Oh then let us be truly humbled for the ſame, & for thy mercies ſake give us better affections unto goodneſſe, and power and ability to doe that good thou commandeſt and requireſt at our hands; that ſeeking in all good things to honour thee, and to extoll thy name while we live here, wee may at the leaſt

behold thy face in glory,

And now Lord together with our prayers, wee are bold to adde theſe prayſes unto thy great Name, for the manifold favours and bleſſings, the which from time to time thou haſt beſtowed upon us for this life, eſpecially for a better life, Wee thanke thee for that it hath pleaſed thee of thy gracious goodneſſe to elect and chuſe us to ſalvation before the world was, for calling us by thy Word in time, for juſtifying us by thy Sonne Chriſt and for giving us a certaine expectation of a berter life when this is ended As alſo for the happy meanes of our ſalvation, thy Sabboths, Word & ſacraments. Oh! it is thy great goodneſſe O Lord; that thou haſt not deprived us of them all, in as much as we have from time to time walked ſo unworthy of thy love. O lay not to our charge our great unthankefulneſſe that we have not brought forth more fruit of thy Word in our lives; but give us, we pray thee, that for the time to come wee may make more

right

right ſteps to thy Kingdome. And we magnifie thy name O Lord, for all the temporall bleſſings which thou haſt in mercy beſtowed upon us, our health, peace, food, rayment, and for all the comforts of this life: O Lord give us a right uſe of them, that wee may not abuſe them unto licentiouſneſſe, but ſtir us daily by them to devote our ſelves unto thee and thy ſervice. We acknowledg thy goodneſſe towards us the night that is now paſt, freeing us from many imminent dangers, both of ſoule and body, & giving us ſweet and comfortable reſt: we beſeech thee be with us this day, and all the dayes of of our lives, and teach us to walk as children of the light, that thy name may be glorified by us, others may take good example & wee our ſelves enjoy the peace of a good conſcience, ſo as at the laſt wee may come to reigne with thee in glory.

Bleſſe the Churches and Kingdoms wherein we live, with the continuance of our peace and true Religion: be gracious unto the King & Queene

and all their Royall Progeny. Bleſſe all other in Authority, the Miniſters of thy word, our afflicted brethren in body or minde, or both; let it pleaſe thee O Lord to ſtay them, & ſupport them in time of their diſtreſſe, and give unto them a happy iſſue out of the ſame, as it ſhall ſeeme good unto thee. And fit us for harder times, whenſoever it ſhall pleaſe thee to bring the ſame upon us: And keep us Lord in thoſe dayes by thy mighty power. And thus have wee commended our ſuites unto thee, humbly praying thee to pardon our wants, now at this time in the performance of this duty. And thou that art privy to our wants better than wee our ſelves are, we pray thee take notice of them, and miniſter unto us a gracious ſupply in thy own due time, even for Ieſus Chriſts ſake, in whoſe Name we conclude theſe our weake imperfect prayers, in that perfect forme of prayer which he himſelfe hath further taught us ſaying. *Our Father which art in heaven, &c.*

Eve-

Evening prayer for a Family.

O Lord prepare our hearts to prayer.

O Eternall God, and our moſt loving and mercifull Father in Ieſus Chriſt, and in Chriſt our Father: It is thy owne Commandement that we ſhould call upon thy name, and it is thy gracious and mercifull promiſe, that where two or three are gathered together in thy Name, there thou wilt be preſent amongſt them. We thy poor and unworthy ſervants, duſt and aſhes, yet the workmanſhip of thine owne hands, are bold to come before thee, to offer up unto thee this evening ſacrifice of prayer and thankſgiving. And now O Lord being here before thee, wee cannot but acknowledge and confeſſe even from the bottom of our hearts againſt our ſelves our owne unworthineſſe, that we are grievous ſinners, conceiveed

ved in ſin, and borne in iniquity, and whereof we have brought forth moſt vile fruites in our lives, to the great diſhonour of thy Name, the utter diſmaying of our own Conſciences, and the evill example of our Brethren; by the which wee have deſerved likewiſe thy wrath & heavy indignation ſhould be powred upon us, both in this life, and that which is to come; in ſuch ſort as no creature in Heaven and Earth is able to reconcile us againe unto thy Majeſty, but only thy Son Jeſus Chriſt. Wee intreate thee therefore O Lord to be mercifull unto us; and as wee acknowledge our ſinnes unto thee, ſo be thou faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe: Waſh us throughly from our wickedneſſe, and cleanſe us from our ſins; for we acknowledge oh Lord, that againſt thee we have ſinned, and done our evills in thy ſight. Thou haſt been a guide unto all our wayes, who alone art the ſearcher of the heart, and the tryer of the reines, To thee therfore

fore, oh Lord doe we come, to crave the pardon of our ſins, both for the guilt and puniſhment of the ſame, that ſo they may not draw downe upon us our deſerved judgement. And wee intreate thee likewiſe as to pardon our ſinnes that are paſt in our lives, ſo to arme and ſtrengthen us againſt ſin for the time to come. Oh wee have wofull experience in our ſelves of the weakeneſſe of our nature, how ready wee are to fall from thee, and cannot keepe ſo conſtant a watch over our owne wayes, nor over our owne hearts. but ſtill are ready to ſtart aſide: O Lord direct us aright in the paths of thy Commandements, let thy good Spirit leade us forth into all truth, and theſe hearts of ours that by nature are ſo fraught with ſinne and wickedneſſe, we pray thee alter and change: And bring into ſubjection daily every thought, and whatſoever thing elſe is in us, into Faithfull obedience unto Chriſt: Let us find daily more and more the power of Chriſts death mor-

mortifying ſin in us, and the efficacy of his reſurrection, rayſing us daily out of the grave of ſinne unto newneſſe of life: and give us Lord that wee may dedicate our ſelves, our ſoules and bodies, to be lively, holy, and acceptable ſacrifices unto thee. Let thy love ſhewed unto us, conſtraine us to love thee againe, who firſt loved us. Thou O Lord haſt made us, and not we our ſelves; thou haſt made us not beaſts, but men and women, yea, after thine own image: thou didſt preſerve us in our mothers wombe, and didſt nouriſh us when we did hang upon the breaſt; thou haſt ſtill in mercy provided for us, and heaped upon us many bleſſings, which others want and ſtand in need of. Oh Lord grant us a right uſe of all thy mercies, eſpecially for that thou haſt let us live in ſuch a happy ſeaſon of thy Goſpell, in a time of peace and proſperity, wherein thou doeſt by thy Word continually call at the doore of our hearts and laboureſt our converſion. Oh Lord, we can never

never ſufficiently admire thy goodneſſe herein, and the rather, becauſe wee have from time to time walked ſo unworthy of love. Forgive us Oh Lord our unthankfulneſſe herein, and let us now walke as Children of the light. Oh it is too much Lord that wee have ſpent the time that is laſt paſt, according to the luſts of the fleſh: give us grace that we way ſpend that ſhort time that yet remayneth, according to thy will: ſet before our eyes the ſhortneſſe of our lives; the day of death is ſure in the end, unſure in the time, that wee may bee fully prepared for that ſecond comming of our Saviour unto judgement. And now in the time of our proſperite, Lord teach us to thinke of the time of adverſity, and in the time of our health let us remember the time of ſickneſſe, and the houre of death which ſhall come upon all fleſh. Oh let us bee mindfull of our latter end, let us number our daies aright, that we may apply our hearts unto wiſedome, and ever minde our reckoning

and

and account which one day wee ſhall give unto thee. Make us while wee live here to bee humble-minded towards our brethren, that wee be lowly in our own eyes, that wee get contented hearts, pure affections, chaſte mindes, and wiſe behaviour, and all other gifts of thine owne Spirit, that may adorne us in thy ſight, and may adde unto the credite of thy truth we profeſſe.

And good Lord, we pray thee accept of our Thankſgiving unto thy Majeſty for all thy mercies and bleſſings from time to time beſtowed upon us for this life, and for a better. We prayſe thee for our election, vocation, juſtification, ſanctification, continuall preſervation, and the aſſurance that thou haſt given us of a better life when this is ended: as alſo for all temporall bleſſings, health, peace, and proſperity: for thy goodneſſe extended towards us this day that is paſt, that thou haſt gone in and out before us & freed us from many dangers of ſoule and of body, & brought us with peace

and

and comfort unto the beginning of this night. Lord watch over us by thy Spirit and preſence: Give us an holy and ſanctified uſe of our reſt & ſleep, and fit us for the duties of the next day; eſpecially O Lord, fit us for that Day which ſhall never give place to Night, and grant unto us all good things that thou in thy wiſdome knoweſt more expedient to give than wee to aske, even for Ieſus Chriſts ſake: to whom with thee Oh Father, together with the bleſſed Spirit, we acknowledge to bee due, and deſire to give all honour, praiſe, and glory, both now and for ever. *Amen.*

FINIS.

FINIS.